DWELLING WITH GOD,

THE INTEREST and DUTY OF BELIEVERS.

In Opposition
To the Complemental, Heartless, and Reserved Religion of the Hypocrite.

Opened in Eight Sermons.

By *JOHN BRYAN* D. D.
late Pastor in *Coventry*.

LONDON,
Printed by *T. M.* for *James Allestry*,
at the Sign of the *Rose* and *Crown* in
St. *Paul's* Church-Yard, 1670.

BRITISH MUSEUM

To the Right Honourable

ARTHUR

Lord *CHICHESTER*

Viſcount *CARRICKFERGUS*,

AND

Governour; Earl of *Donegal:*

One of his *Majeſties* moſt honourable *Privy Council* in the Kingdom of *Ireland.* And to the Right Honourable, and truly Religious *LATITIA* Counteſs of *Donegal.*

Right Honourable, and my good Lord and Lady.

MAny and great are the obligations that lye upon me to your Honours, as upon many other, ſo upon the account of my yongeſt Son Noah, many Years ſince Miniſter in Stafford; ſince, for the ſpace of more than Seven Years your

Chaplain; whom, while he lived in your Noble and Religious Family, you loved dearly and prized highly, and whose Death you take heavily. So that all that my self and my two surviving Sons can do in way of thankfulness, should we live Methusalem's *Days, will come short of what You have deserved of us. And therefore we must and shall make it our Daily Prayer, while we are in the Land of the living, to Him who is All-sufficient, to give to your Honours a full reward. Mean time these poor low Meditations of mine upon the richest and highest subject I most humbly present to your Honours, as a token of my gratitude, beseeching your acceptance of it, (as that great Prince did of the poor Man's handful of Water, who had no better thing at hand to offer) beseeching God to bless it to You, and to all into whose Hands it shall come for the furtherance of your and their spiritual and eternal good; and that he*

he will grant you according to the Riches of his Glory, that as you have been, and still are very great Props and Encouragements to the profession and practice of Piety, Loyalty, and Charity in that Kingdom where you now live, and were so in this, while you lived here, so you may live long and long to promote both in both, till you be translated into his everlasting rest.

Your Honours: most
humble bounden
Servant.

John Bryan.

TO THE READER.

Courteous Reader,

IT is *GOD Himſelf* who is the ſubſtantial Object of *Science* and *Religion*. Though we would not erre with them, who too much diſhonour and vilifie Creatures, leſt we reflect diſhonour on the Creator, and tempt Men to think baſely of the Author, as we do of the Work; yet we muſt ſay that compared with Him, they are *a very little thing*, yea *as nothing*, yea *leſs than nothing*, and *vanity*, Iſa. 40. 15, 17. And what they are, they are in that dependence on him and relation to him, without which they would be

strictly *nothing*: Though the old Philosophers did many of them think that so fair a Structure deserved to be esteemed, as *Corpus Deitatis*; yet Christians are more wise and reverent than to approve the *more modest* assertion of *them*, who call it *Vestimentum numinis*, or *Accidentia Divina*: yet the notion of an *Accident* is thus far apt, to tell us that all the Creature's *being*, is in its *dependence* on the *Creator*; and that it is *nothing* but what it is *in him*: *For of him, and through him, and to him are all things*, Rom. 11. 36. And *in him we live, and move, and be*, Act. 17. 28. To think therefore or treat of any Creatures, abstractedly, leaving out the knowledge of the Creator, is not properly to *know*, but to *dote* or *erre*: He that does annihilate them, or deny their very being, doth not *know* it, nor cannot *teach* it. Such fooleries are all the busiest and most learned enquiries of those Formalists,

liſts, who ſeparate Philoſophy from Theology, and think they have done fairly when they have once confeſt that God gave the World a *being* and *firſt motion:* as if he had then left it to its ſelf, or made it a ſeparate ſelf-ſubſiſting thing; or as if they might then proceed to treat of it, without any further thoughts, or mention of that God who is *more* to it than a *Soul*; and without whom it cannot be truly defined, no more than the *beams* without mentioning the *Sun*, or the *Accidents* without the *Subſtance.*

And as the true *Natural Philoſopher* doth ſee GOD *as all in all*, in *Phyſicks*; ſo doth the true *Moraliſt* in *Ethicks.* Well may our *Religious Science* be called *Divinity*, becauſe GOD is in it, the *beginning*, the *middle*, and *the end*; the *life*, the *ſubſtance* of it, and *all in all.* And as this is true of the *Theory*, it is as true of the *Practice*: (For it is one and the ſame

Reli-

Religion or *Theology*, which is essentially in the *three constitutive faculties* of *Man*, and must be defined, as *Scientia-affectiva-practica*) It is a very apt and instructing expression which is used. Heb. 4.13. *All things are naked, and opened to the Eyes of him with whom we have to do.* It is most intimately pertinent to our Religion, to know GOD, as *Him with whom we have to do*, and to know *how much* we have *to do with him!* to know that we have *more to do with him*, than with all the *Creatures* in the World: Yea, that we have *nothing to do* with *any Creature*, but as *in him*, and *with him*, and *for him*; and as that which is *less* than an *Accident* of GOD; That we have *nothing to do* with *Men* or *Angels*, *high* or *low*, *rich* or *poor*, *animate* or *inanimate*, no not *our selves*, as *separate* from God, or from his presence, interest, and will; nor as co-ordinate (in *subsistence* or *intention*) with him; but only as absolutely

ſolutely dependent on him, and ſubordinate, and ſubſervient to him: And that we have nothing to do in the World, but his ſervice, and the fulfilling of his will: And to know how *Great*, and of what unſpeakable importance, our Daily and Hourly buſineſs is, in which we *have to do with God*. This will firſt fix us in the *Poſitive* part of our Religion, which is properly called GODLINESS; And then it will moſt effectually accompliſh the *Negative* part; in calling off our minds from every Idol, and killing our bruitiſh and unchaſt affections. While our hearts are ſeriouſly taken up with GOD, the Creature will ſeem leſs to us comparatively, than a Fly compared to a City, or an Atome to a Kingdom, or a Candle to the Sun. *Overvaluing*, and *overloving*, and *overdoing* for the World, is a certain Sign of our *undervaluing*, and *underloving*, and *neglect* of GOD. For if GOD have *his due*, he will

will have *all*: And if he had *all*, the World, and all things in it would have *none*; unless as it is sent to GOD by *them*.

And so excellent is this converse with GOD, that the nature of it may much convince us, that *GRACE* and *GLORY* are but as the *Seed* and the *Plant*, as *infancy* and *manhood*; and that *Life Eternal* is begun on Earth, *Joh.* 17. 3. One being but the *work* of *seeking love*, and the other of *full-enjoying-love*; and both being the *Dwelling of the Soul in GOD*, in several *manners* and *degrees*.

Do not wonder therefore, if the Reverend Author of this Treatise (my deservedly-much valued and honoured Friend, and long a laborious Servant of Christ,) have chosen this Subject for his own delight, and for his Readers benefit. For however perhaps the burning of the City, and the removal of many

many Miniſters from their ſetled habitations, might be ſome *occaſion* of his choice; yet the great reaſon, no doubt, was the *Greatneſs* and *Neceſſity* of this truth, as ſuited to the greateſt edification of Mens ſouls.

I foreſee, that there are ſome that will ſay, that this running of Allegories ſo far, doth carry away the mind from the juſt conceptions of the thing, and hinder, and delude the underſtanding, by drawing it into the by-paths of improper notions; and is the way of injudicious ſuperficial Teachers. And I confeſs it is ſo in ſeveral Caſes: As 1. When metaphors are choſen *needleſly*, inſtead of more plain ſignificant termes. 2. And when they are choſen *unaptly*, and are not fitted to the matter ſignified. 3. When they are inſiſted on too far, to the excluſion of the proper notions, and tend indeed to ſeduce and carry away the mind. 4. When they

are

are run up ſo high, as to infer any falſe concluſions, or to introduce any groundleſs conſectaries or applications. But if you conſider of the Allegory inſiſted on in this Treatiſe, you will have better thoughts and cenſures of it, upon theſe reaſons following.

1. It is not about a *created ſubject*, where we have ſtore of proper notions; but about the *Creator*, and our communion with Him, where we muſt have improper thoughts, and borrowed notions, or none at all: It is a controverſie between the *Thomiſts* and the *Scotiſts*, whether one ſyllable *Ens* be ſpoken *Univocally* of GOD and of the Creatures? But that no other word is ſpoken *Univocally* of them, they are agreed. And the *Scotiſts* do not without reaſon maintain, that *Analogical Attribution* is not a third member, betwixt *Univocal* and *Equivocal*, but is truly *Equivocal*, as *Metaphors*

phors are. Talk not then againſt all Allegorical expreſſions about God, till you would forbid Mortals to talk of *God at all.*

2. Note, that it is not ſo much the *matter* of our *communion* with GOD, as the *manner* of it, which the Allegory is uſed to expreſs. For the *matter* on our part, I here tell you once for all, that it is not any Fryar-like, fanatical, notion, of *deification* by *an indwelling in GOD*, nor *Andr. Oſianders* conceit of *Eſſential Righteouſneſs*; nor the Platoniſts fancy of the Union of the Intellect with the thing underſtood, which the *Reverend Author* doth aſſert: But it is only the communion of the Three Eſſential faculties of the Soul with GOD, the Vital and Executive Power, the Intellect, and Will, partly *receptively* and partly *operatively*, which is meant: And the Allegory of *Dwelling* ſignifieth the *Permanency*, *Fixedneſs*, *Conſtancy*,

Conſtancy, Familiarneſs, &c. Of theſe.

3. And conſider how *apt* and *ſignificant* it is: How fitly it expreſſeth the *Habits* of Grace, the Souls *fidelity*, the *courſe* of duty, the *contents* and *comforts* of a Believer in his GOD, *&c.* as is here fully opened to you: And how fitly it differenceth a Chriſtian indeed, (who *dwelleth habitually*, and *devotedly* in GOD) from all ſorts of *Hypocrites*, who do but complement with him as a ſtranger, or ſtep aſide out of their ordinary way, to ſpeak now and then with him, either in *formality*, or in their *extremity*; and caſt an Eye towards him ſometimes on the by. And that it is not a *barren* notion, but moſt *practical*, directing the thoughts of a Chriſtian to a conſtant, ſpiritual, holy life; yea, that it is a very *Conſolatory* notion, ſpeaking the beginning of Heaven on Earth,

and

and ſuited both to Grace and Glory, and apt to lead up our Deſires to the everlaſting Manſions; which we have ſcarce a more familiar conception of, than by *Dwelling with GOD!* And who would not be at *Home*, that hath ſuch a *Home* prepared for him, when once *He is* prepared for it?

4. And laſtly conſider, that it is a Scripture metaphore; yea, frequently there uſed: And what words of Scripture can ſeem more important to us, than 1 *John* 4. 16? *GOD is Love; and he that dwelleth in Love, dwelleth in GOD, and GOD in Him.* And V. 15. *Whoſoever ſhall confeſs that Jeſus is the Son of GOD, God dwelleth in Him, and He in GOD.* And V. 12. *If we love one another, God dwelleth in Us, and his Love is perfected in Us.* 1 Joh. 3. 24. *He that keepeth his Commandments dwelleth in Him, and He in*

Him. 2 Cor. 6. 16. *For ye are the Temple of the living* GOD; *As* GOD *hath ſaid, I will dwell in them, and walk in them, and I will be their* GOD, *and they ſhall be my People.*

And there is another ſort that I foreſee will be offended, becauſe the Author hath ſaid ſo much againſt *ſeparation* from the *publick Aſſemblies* and *Worſhip, as now managed*, ſeeing he is ſilenced for Non-conformity Himſelf.

To theſe I ſhall only ſay: 1. Why do they not wonder as much at the old Non-conformiſts, *Hilderſham, Paget, Brightman, Bradſhaw, Ball*, with many more; who ſaid much more againſt ſeparation long ago?

2. Conſider that the Author is an ancient experienced Divine, who hath lived to ſee the fruits of all extreams; and in particular,

lar, what the *Love-killing* and *ſeparating Spirit* hath done in theſe Kingdoms theſe Thirty Years; He hath been the Tutor and Father of more faithful *Teachers* in the *Church*, than many other worthy *Paſtors*, have been of converted ſerious Chriſtians: And if the young unexperienced cenſures, will but ſtay till they come to his age and experience, and to half his Learning, Wiſdom, and Grace, and till they have done God's *Church* but the twentieth part of the ſervice, that he hath done, it's like they will be themſelves of the ſame mind that he is. But I could wiſh for their own ſakes, they would not do by him, as they do by Mr. *Toombes*, who having written a Book againſt Separation, which none of them can *confute* with truth and reaſon, they commonly and confidently affirm that he *conformeth*, and then caſt by his Book through prejudice; and

few that I hear of, who moſt need it, do read it: Though he is ſo far from Miniſterial Conformity, that in the Epiſtle to that Book he ſtill declareth his old opinion againſt Infant Baptiſm. *Partiality* is a forfeiture of truth, and contemptuouſly ſhuts the Door againſt it. It will ſuffer Men to receive no inſtruction from thoſe that differ from them: And thoſe that differ not can ſcarce inſtruct them, becauſe their Opinions are but the ſame, which they hold already. Alas, then what will become of the underſtandings of this Generation? wherein there are ſo few, that are not in one Faction or other, poſſeſt with *partiality* and unreaſonable prejudice againſt the reſt!

Reader, the way to eſcape this Soul-perverting Sin and miſery, is, that which this Treatiſe doth inſtruct thee in; even to *dwell continually*

tinually with GOD, who is the Original *Life*, and *Light*, and *Love*; and in whom all wise and holy Souls, are united, and employed in delightful Harmony; And are no further divided, discordant, contentious, uncharitable, than they depart from GOD! And to retire more in mind, from this dark, perverse, confused World; which to the *best* is a *Wilderness*, though the way to Rest; and to the *Worldlings* is a place of snares and sin, a *Babel*, and a *Bedlam* Habitation, where the Prince of the Powers of the Aire, who ruleth in the Children of disobedience, is busily and successfully fitting Souls, for a sadder state. Watch and pray, that thou maist be saved from *this present evil World*; but especially, and above all thine Enemies, from thy *Self!* Happy is the Man whose *Selfishness*, *Pride*, and *Lust*, do not subvert

his Soul! and whoſe *own Opinion*, *Will*, and *Way* is not his Ruine!

I Reſt,

An unworthy Servant of

Chriſt for his Church.

Rich. Baxter.

Acton.
June 4. 1669.

THE

THE CONTENTS.

The Contents of the first Sermon.

THe Doctrine is proved by the properties of this Habitation, and the conveniences and priviledges belonging to it: and the proof in the Text explained.

The Contents of the ſecond Sermon.

Two Queſtions are Anſwered. 1. *What it is to make the Lord our Habitation?* Viz. *To make choice of him, to cloſe with him, and to cleave unto him, as our reſting place.* 2. *How we may know that we dwell in God?* Viz. *By* 4. *Characters of ſuch Inhabitants. Entrance upon Application in reference to* 3. *ſorts of Men.* 1. *Such as are, or may be ſure they have not yet made the Lord their Habitation.* 7. *ſorts of theſe. Advice to them, and inſtruction how to make the Lord their Habitation.* 7. *means, in order to this end.*

The Contents.

The Contents of the third Sermon.

Addition of another means. viz. *to dwell in God, to this end get an honeſt and good heart: what ſuch a heart is. What power there is in natural Men, with Exhortation to exert it.* 2. *Such whoſe Habitation the Lord is ſure enough, but they have no ſenſible comfortable aſſurance that he is ſo; what the Reaſons are of their doubts, and fears, and how to repell them.*

The Contents of the fourth Sermon.

3. *Such as have ſenſible comfortable aſſurance, that the Lord is their Habitation. Exhortation to prize this bleſſing; to hold faſt, and*

and increaſe their aſſurance, and how. 1. *Generally to walk worthy of the Lord.* 2. *Particular Duties, in reference to things and Perſons.* 1. *To things,* Viz. *Earthly Habitations.* 1. *What their duty is that have no Habitation of their own.* 2. *What theirs that have Houſes of their own, but may not live in them.* 3. *What theirs that have convenient Dwellings, and competent means to live upon.* 4. *What theirs that have ſtately Houſes, and abundance of all Earthly things.* 5. *What theirs that have had their Houſes burnt, and are rebuilding, or finiſhed: a Word of Caution to all theſe.*

The Contents of the fifth Sermon.

Second ſort of ſpiritual Duties. viz.

viz. *In reference to Perſons.* 1. *The principal efficient cauſes of their happineſs. The Three Sacred Perſons of the Deity, and the Inſtrumental Cauſes.* 2. *In reference to ſuch Perſons as are yet without God in the World, and how to draw them in.*

The Contents of the ſixth Sermon.

Duties in reference. 1. *To viſible Chuches (God's Habitations) falſe (Popiſh) to ſeparate from them; but (Proteſtant) not to ſeparate.* 2. *To Fellow-members of the ſame Family. Live in unity with them, though differing in judgment.*

The

The Contents.

The Contents of the ſeventh Sermon.

Other Duties upon the account of the properties of this Houſe. Some of the Lawes, and Ordinances of this Houſe. The General Lawes partly natural, partly ſupernatural.

The Law of Faith: How to manage Faith ſo, as to maintain Life.

The Contents of the eighth Sermon.

How faith maintains life againſt

againſt all Inſtruments of death. Nine acts of faith to free the Heart from all diſcouragement and diſquiet: ſome other **Laws** *of the Houſe concerning watching, rejoycing, praying, thanksgiving, readineſs to remove out of lower into higher rooms.*

By

By reaſon of the *Author's* abſence, theſe *Errors* have eſcapt the *Preſs*, with ſeveral falſe pointings, which the courteous *Reader* is deſired to amend.

PAge 4. Line 8. after hereafter add *to make uſe.* p. 5. l. 20 r. *heights, or high places.* p. 8. l 24. r. *pent.* p. 11. l. 16. r. *theirs.* p. 13. l. 11. your r. *their.* l. 14. ſuch r. *which.* p. 16. l. 10. r. *goods.* p 25. l. 7. r. *effected.* l. 22. rejoyce r. *noiſe.* p. 35. l. 18. r. *felt.* l. 23. r. *perſiſted.* p 42. l. 5. twines. r. *turns.* p. 44. l. 19. for will, r. *glory.* p. 50. l. 21. r. *ſenſualiſts.* p. 52. l. 9. r. *this.* p. 61. l. 12. r. both *thoſe* themſelves. p. 78. l. 9. r. *was.* p 79. l 7. r. *againſt* them. p 82. l 24. each, r. *which.* p 83. l 8. leave out *that to him* p 86. l 15. a place, r. *a feaſt.* p 87. l 12. his, r. *this.* p 96. acquiſition, r *this of.* p 97. l 23. r. *whence.* p 101. l 4. r. any *real* reſt. p 102. l 7. r *ſought.* p 103. l 12. r. *nor in the latter.* p 105 l 6. firſt r. *true.* p 106. l 4. her r. *his.* p 107. l 21 r. *prelation.* p 108. l 14. natural r. *mutual.* p 110. l 16. this r. *that:* p 116. l 5. leave out *once.* p 117. l 21. is, r. *as.* p 118. l 14. *belike*, r. *becauſe life.* p 120 l 11. fixed, r. *firſt.* p 125 l 26. perſons, r. *profeſs.* p 129. l 6 after Religion add, *with piety and reaſon.* p 132 l 21. r. *Againſt whom.* p 141. l 7. r. do *you* likewiſe. p 142. l 3. your, r. their. l 7. have, r *know.* p 145. l 4. theſe, r. *your ſelves.* l 8. theſe, r. *your ſelves.* p 148. l 12. turnes to, r. *workes for.* p 165, l 3. r. *pace.* l 4, r. *when there is ſolid and true Grace in it.* l 16, r. *generally* p 170, l 26. eſteem'd, r. *ſhewed.* p 175, l 6, ſo, r. *to.* p 178, l 17, the, r *your.* p 180, l 8, alone, r. *a one.* p 207, l 19, exquiſite, r. *extinct.* p 208, l 3, r. *handſel.* p 210, l 18, r. *premiſſes.* p 218, l 3, r. *to praiſe God.* p 256, l 4, leave out *Only* p 265, l 18. Even. r. Ezekiel. p 287. l 6, *after Church*, r. *is of the former ſort for* as. l 8, after Invention add, *So 2dly, in it is wanting truth of Doctrine; Fundamental Errors, Doctrines of Devils in very great number are obſtinately maintained there.* l 23, after ſo, r. *it being without true preaching but a Seal.* p 297, l 18, r. the Church of *England.* p 380, l 12, truth, r. *touch.* p 386, l 8, r. *prove.* p 388, l 15, r. *emptying:* p 391, l 7, a deſiring, r, *an adhering:* p 393, l 8, which, r. *ſuch:* p 397, l 3, ſcarce, r, *ſecure.* p 412, l 10, r. *a dedication.*

THE FIRST SERMON.

Pſal. 91. 9, 10.

Becauſe thou haſt made the Lord which is my refuge, even the moſt High, thy Habitation, there ſhall no evil befall thee, neither ſhall any Plague come nigh thy dwelling.

IT is as natural for all Men to deſire happineſs, as it is *For the ſparks to flie upwards:* To make them happy, there is required an abſence of all oppreſſing evils, and a concurrence of all things neceſſary, con-

venient, and decent: Among and above many other things an habitation or reſting place for their bodies is needful to their outward happineſs, without which they cannot but be miſerable, whatever other good things they may enjoy. Herein our bleſſed Saviour ſeems to prefer the felicity of Foxes and Fowles before his own. *The Foxes have Holes, and the Birds of the Aire have Neſts, but the Son of Man hath not where to lay his head.* Mat. 8. 20. The better Houſe any Man hath, the more happy he is (in that:) He that hath the beſt is happieſt. Now that Houſe is beſt that is higher, ſtronger, larger, more lightſome, warm, and better furniſhed with proviſions, and all deſirable accommodations, than any other; That is not ſubject to any caſualties, and which ſecures its Inhabitants from all manner of evil preſent and future: And withall, is a reſting place for their Souls. They that have ſuch an habitation cannot

not but be acknowledged by all the World, to be the only happy People in the World. If the Question be, where such an habitation can be found? Where such a People? And by what means they become thus superlatively happy? This Text resolveth it. The habitation is the Lord, who was *David's* refuge, even the most High; Find him, and this habitation is found. The People are such, as he to whom *David* directs his Speech, whom the Lord himself describes and owns a little after. *He hath set his love upon me, he hath known my Name.* P. 14. The meanes whereby this People come to be possessed of this happiness, it is by their own making. *Because thou hast made the Lord*, &c.

Who the Lord is, it is well known, even *Israel's* God, the same whom we Christians own and worship: One in Essence; Three in Subsistence, the Father, the Son, the Holy Ghost. What, and what a One he

is, his Name *Jehovah* in part imports, an Absolute, Simple, Infinite, Independent and Immutable Beeing. That he is a real habitation, appears by all those places of Scripture, where Men are said to *Dwell in God*, (whereof we shall have occasion hereafter) *He that dwelleth in the secret place of the most High, shall lodge under the shaddow of the Almighty. He that keepeth his Commandements dwelleth in him. Hereby we know that we dwell in him, because he hath given us of his Spirit. Whoso shall confess that Jesus is the Son of God, he dwelleth in God. He that dwelleth in Love, dwelleth in God.* That he is such an Habitation, as hath been formerly mentioned, and consequently the best, as far surpassing all others, even the choicest under Heaven, as the statelyest Pallace in the World, doth the poorest Cottage, or Heaven Earth, and infinitely more, is now to be proved. And hereby the Conclusion asser-

Psal. 91. 1.

1 Joh. 3. 24. 4. 13. 15, 16.

ted

ted will be evinced to be a truth. That all, and only they are the *most*, yea the *only*, happy People upon Earth, whose Habitation the Lord *Jehovah* is.

1. Begin we with the Properties of this House. The first whereof is *Height*, (expressed in the Text.) The Scituation of it is exceeding high. The *Babel*-builders designed to erect *a Tower, whose top might reach unto Heaven.* This is far above it. They that are in it are out of danger, of any deluge, beyond the reach of Men, or Devils. *David* calleth *God his high Tower.* And he that can, as *David* could, prove God to be his Habitation, is said to dwell in height.

Gen. 11. 4.

Psal. 144. 2.

Esa. 33. 15, 16.

2. It is also a non-such for *strength.* Hear that holy Man of God thankfully acknowledging what God had been for him in times past. *Thou hast been a shelter for me, and a strong Tower from the Enemy.* And what he was at present.

Psal. 61. 3. 71. 7.

Thou art my strong refuge. And he not only prayeth, that God would still be his *strong habitation, whereunto he might continually resort, his strong Rock for an house of defence to save him*; But frequently declares his confidence, that as God *was*, so he *would ever be* as he wished; and how oft doth he call him *his strength?* His Son tells us, he is the same to every one that is as he was. *The Name of the Lord is a strong Tower, the Righteous runneth to it, and is safe.* And the Prophet *Esay* praiseth God for this. *Thou hast been a strength to the poor, a strength to the needy, in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the Wall.* The greatest Canon-bullets shot against the Walls of this House, make no more Impression, do no more execution than Paper-pellets shot against a Wall of Brass or Marble.

Prov. 15. 10.

Esa. 25. 4.

3. It

3. It is a Houſe exceeding *large*; this is accounted a great commodity, of a Houſe to have Roomes *enow*, and Room *enough*. *Solomon* intimates as much, when he ſaith, it is *better to dwell in a Corner of the Houſe top, than with a brawling Woman in a wide Houſe.* To have any thing we uſe too *narrow*, or too *ſtreight*, is very troubleſome. *The Bed is ſhorter than that a Man can ſtretch himſelf on it, and the Covering narrower than that he can wrap himſelf in it.* In God there is Room more than enough, both for the underſtanding and affections of Man to expatiate themſelves in. Canſt thou by ſearching finde out God? *Canſt thou by ſearching finde out the Almighty to perfection? 'Tis as high as Heaven, What canſt thou do? deeper than Hell, What canſt thou know? the meaſure thereof is longer than the Earth, and broader than the Sea. His Commandements are exceeding broad.*

Jer. 22. 14.

Prov. 21. 9.

Eſa. 28. 20.

Job 11. 7, 8, 9.

Pſal. 119. 69. How much more are his Attributes, Abſolute, and Relative, proper and figurative. *God bid Abraham to walk through the Land of Canaan, (which is called a good Land, and a large, (good,* becauſe *large)* in the length of it, and in the breadth of it. And he bids every Child of *Abraham* (to whom he gives himſelf for a poſſeſſion) as he gave that Land to *Abraham*) to walk within, and paſs through all his Divine Properties, going out of one Room into another, as alſo *his great and precious promiſes:* Nor ſhall they have cauſe to complain of ſtraitneſs, as the Churches Children do in their Mothers eares. *The place is too ſtrait for me, give place to me that I may dwell.* To whom we may conceive her giving them this Anſwer; Children, though your bodies may be preſent in your Earthly dwellings, the faculties of your ſoulshave ſpace enough, abundantly more than your faculties can conceive

Gen. 13. 17.

Exod. 3. 8.

2 Pet. 1. 4.

Eſa. 49. 20.

ceive in God, who ſaith to every Saint of his dwelling in him, apt to make the like complaint, as *Paul* to the *Corinthians*, *Ye are not ſtraitned in us, but you are ſtraitned in your own Bowels.* 2 Cor. 6. 12.

4. It is a Houſe no leſs lightſome than large. *God is light, and in him is no darkneſs at all, in this light we ſhall ſee Light. The Lord will be unto thee an everlaſting Light.* When there was a thick darkneſs in all the Land of *Egypt*, *The Iſraelites had Light in their dwellings.* All that are *Iſraelites* indeed, have light in God their dwelling place. When all others in the World ſit in darkneſs, and the ſhaddow of Death. And they do contemplate the light of his Mercy, Truth, and Power. *With open Face beholding his Glory by which they are transformed more and more into his Image.* Sometimes indeed they are compelled to ſit in darkneſs of dangers and diſtreſſes, inward and outward. 1 Joh. 1. 5. Pſal. 36. 9. Eſay 60. 19. Exod. 10. 22, 23. 2 Cor. 3. 18.

Who

Esa. 50. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkness,* Lam. 3. 2. *and hath no light? He hath led me, and brought me into darkness, but not into light.* But even in this darkness they are not altogether without light, they have the Psal. 119. 105. light of God's Word. *Thy Word is a Lamp unto my Feet, and a light unto my Path.* And in his Word they have the light of his promises, that he will bring them out of that darkness whereinto he brought them, and turn their Psal. 18. 28. grief and afflictions into joy. *For thou wilt light my Candel, the Lord my God will enlighten my darkness.* Yea, even *when*, and all the Mic. 7. 8. *while, I sit in darkness, the Lord shall be a Light unto me. God is* Psal. 84. 11. *a Sun*, ten thousand times more full of Light than this material Sun; and it is impossible that he that dwells in the Sun should want Light.

5. It is a *warm* House, Light hath

hath heat in it emiently (as the Peripateticks say) yea, it is both warm and cool: A Summer and a Winter House both, (great Men were wont to have several Mansions for these two several Seasons of the Year.) This House is as some choice Roomes in some great Houses, are warm in Winter, and cool in Summer. Many there are that dwell in God, who have more Winters than one, every Year, scarce one Summers day in many Years. *I am afflicted, and ready to die from my Youth up.* Yet in the sharpest weather this House of yours keep their hearts warm. So that the Spouse said, *I sleep, but my Heart waketh.* They can say with *Paul*, *As sorrowful, yet alway rejoycing. I am filled with comfort, I am exceeding joyful in all our tribulations: Being justified by faith, we have peace with God, and rejoyce in hope of the glory of God; and not only so, but we glory in tribulations also,* — *Because the Love of God*

Psal. 88. 15.

Cant. 5. 2.

2 Cor. 6. 10. 7. 14.

Rom. 5. 1, 6. *God is ſhed abroad in our Hearts, by the Holy Ghoſt, which is given unto us. Although the Fig-Tree ſhall not bloſſome, neither ſhall fruit be in the Vines, the labour of the Olive ſhall faile, and the Fields ſhall yield no increaſe, the Flock ſhall be cut off from the Fold, and there ſhall be no Herd in the Stalls, yet I will rejoyce in the Lord, I will joy in the God of my Salvation.* If it be objected, that this is not alway true, that they who dwell in God are alway thus joyful; nay, many times their hearts have not the leaſt ſenſe of comfort; yet in ſuch a caſe, they have a warmth and heat that is far better, and includes abundance of comfort in it, and in due ſeaſon will flame forth, namely that of *love*, and that both of *deſire* and *complacency*. *Set me as a Seal upon thine arm, for love is ſtrong as death; The Coals thereof are coals of fire, which hath a moſt vehement flame; many Waters cannot quench*

quench love, neither can the floods drown it. This warmth their hearts never want, though sometimes the sense of the second motion of it, may seem to them as dull, as that of their joy: Nor is there any time wherein they cannot say with *David*, *My Heart was hot within me.* Yea, discouragements from the World are so far from cooling your love to God, that they make it hotter as Water cast upon Lime; so *Michol*'s scoffs were to *David*'s Zeal; such is a flame issuing from the fire of Love. If this be to be vile, *I will yet be more vile than thus.* Psal. 39. 3. 2 Sam. 6. 22.

Others of God's People have many Summer Days; yea, almost all their Days all the Year long, for many Years together, are such. *Job* had such a long Summer, all which time, *God's Candle shined upon his head: The secret of God was upon his Tabernacle.* His most wise Conduct governed his House, provided plentifully for it. *He* Job 29. 3.

6. *washed his steps with Butter, and the Rock poured him out Rivers of Oyl.* Hyperbolical termes. As if he had said, I enjoyed all my goods and pleasures, according to mine own desire. *When the Eare heard him, then it blessed him; and when the Eye saw him, it gave witness unto him. He sat chief, and dwelt as a King in the Army.* Was both beloved and feared, yet in all these hot Sun-shine Dayes of prosperity, this House of his kept his heart cool towards the things of the World: He lived in continual fear of loosing them. *I feared* Job 3.25,26. (saith he) *a fear, and it came upon me.* I never all this while gave my self over to carnal security, I alway affrighted my heart with the apprehension of the Accidents of this life, and contained my self in fear and humility towards God: and within the bounds of modesty towards men. Hear him making a solemn protestation how cool his heart was kept from evil concupiscence,

piſcence, and curſed love to Women. *I ſet a watch* (ſaith he) *at the entrance of my ſences, made a Covenant with mine Eyes.* That my Soul might not by them receive any vicious enticements to uncleanneſs. Or if my ſences had been at any time, allured by any object of ſin, yet my heart, which is the ſeat of God's Spirit, hath oppoſed them: *It never walked after mine Eyes.* And as for temporal good: Though I had exceeding great ſtore of them, and all juſtly gotten, yet was I free from *rejoycing* carnally, or ſetting my whole delight in them; nor did I put any *confidence* at all in them. Thus looſe was this holy Man's Soul kept, from the things of the World. The luſts of the fleſh, the luſts of the eye, and the pride of life. And ſo was the Soul of *Moſes*, who living by faith in God, had his affections ſo cooled to the *pleaſures of Egypt*, that with eaſe he forſook them all, and with

Job 31 1. 7. 25. 24. Heb 11. 25, 26, 27.

with joy joyned himself to the Ignominious condition of his brethren.

6. No House is so full of goods as this is, none so stored with all things, both for necessity and delight. Houses that are high, and strong, and large, and lightsome, and warm, if they want provision of good, and furniture, are far from being accounted good Houses. These only, where there is a fulness of Houshold stuff, plenty of meat, and drink, and cloaths, and Silver, and Gold, and Armor for defence and offence, have the denomination given them, by the generality of People, and are only cryed up: empty ones have no bodies good word. Take notice of some passages of Scripture to this purpose, from the mouths both of Prophane and Divine Pen-men; yea, of Divinity it self. *How many hired Servants in my Fathers House have Bread enough, and to spare.* *We shall finde all precious*

Luke 15. 17.

Pro. 1. 13.

precious ſubſtance, we ſhall fill our Houſes with ſpoyle. If Balak would give me his Houſe full of Silver and Gold. Numb. 22. 18.

Through wiſdome is a Houſe builded, and by knowledge ſhall the Chambers be filled with all precious, and pleaſant riches. Pro. 24. 3, 4.

Thou ſhalt have Goats milk enough for thy food, for the food of thy Houſhold, and for the food of thy Maidens. 27. 27.

Thy Barnes ſhall be filled with plenty, and thy Preſſes ſhall burſt out with new Wine: Wealth and Riches ſhall be in his Houſe. 3. 10.

They poſſeſſed Houſes full of all good, the Floors ſhall be full of Wheat, and the Fats ſhall overflow with Corn and Oyle. Pſal. 112. 3. 9. 25. Joel 2. 24.

Some very good People, who had Houſe-room enough, have had therein next to nothing. The Widdow of *Zarephath* going into her Houſe, to fetch the Prophet *Elijah* a little Water, in a Veſſel which he begged of her to drink, makes this anſwer to him, craving that ſhe would alſo bring him a 1 King 17. 13.

morsel of Bread in her Hand. *As the Lord thy God liveth, I have not a Cake, but a handful of Meal in a Barrel, and a little Oyl in a Cruse*; this was all her store. Such an answer gave a certain Woman, of the Wives of the Sons of the Prophets, unto *Elisha*. Tell me (said he) *What hast thou in the House? Thy Hand-maid* (said she) *hath not any thing in the House, save a Pot of Oyle.*

2 King. 4. 1, 2.

In this House which we have in hand, there is not only *No want of any thing which is on the Earth* (the good report given of *Laish* by the five Searchers.) But here is also all the good things that Heaven it self is able to afford: Witness him that was *caught up* thither, and saw what was in those Mansions; *Blessing God for blessing him, and all* his fellow-Members of this blessed Family, *with-all spiritual blessings in Heavenly places in Christ.*

Judg. 18. 10.

2 Cor. 12. 2.

Eph. 1. 3.

Begin we with Provisions of food. They

They to whom it is given to dwell in God, ſhall be ſure not to want either Corporal or Spiritual ſuſtenance, but enjoy both in abundance. 1. For their bodies, this is one of the encouragements given to the Saints of God, to fear and ſeek him. *O fear the Lord, O ye his Saints, for there is no want to them that fear him. The young Lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing, in the Day of Famine they ſhall be ſatisfied. The righteous eateth to the ſatisfying of his Soul; but the belly of the wicked ſhall want.* They ſhall alway have Bread and Water enough: As thoſe hundred Prophets had in that time of great dearth, (whom *Obediah* fed by fifty in a Cave) *Bread ſhall be given them, their Waters ſhall be ſure.* Likened unto Men that dwell in an unpregnable Fort: well provided with Victuals to hold out a Siege. And there Bread and Water

Pſal. 34. 9, 10.

37. 19.

1 King. 18. 4.

Eſa. 33. 16.

is ſure, as is not elſe-where to be found. For there is a bleſſing in both, which are alſo of the choiceſt, and God himſelf feeds them therewith. *I ſhould have fed them* (ſaith the Lord to his profeſſing People, had they hearkened unto me, to come and live in him, but they would not) *with the fineſt of the Wheat, and with Honey out of the Rock ſhould I have ſatisfied them.* No courſer Bread than wheaten doth every hinde, or Servant of this Houſe eat. That which is materially pulſe, beanes, peaſe, (which ſome of them are fain ſometimes to feed upon) is virtually the fat of wheat. So it was to *Daniel*, and his three Companions, *whoſe countenances appeared fairer and fatter in fleſh*, than all the Children which did *eat the portion of the Kings meat.* Nor can they be ſcanted. He whoſe the Earth is, and the fulneſs thereof, having ſaid, *Thou ſhalt eat thy Bread without ſcarceneſs. I will abundantly*

Pſal. 81. 16.

Dan. 1. 8.-17.

Deut. 8. 9.

bleſs

bleſs her Proviſion, I will ſatisfie her Poor with Bread. In caſe they have but an handful of Meal: He can make it ſuffice them and theirs many Days; yea, enable them to go in the ſtrength of one Cake baken on the Coales forty Days; yea, to make five Loaves feed no fewer than five thouſand Men, beſides Women and Children; nor ſhall there want a concurence of his will with his power, if need be. Though Miracles are ſaid to be ceaſed, every one of the Houſe ſhall have their Daily bread, according as they are taught to pray. And as *Agar* prayed in faith, nothing doubting: nor were ever any of them in *David's* obſervation, put to the Trade of begging their bread. Though ſome of them have in all Ages been conſtrained to live of Almes for exerciſe and tryal, which is a noble way of living. And ſo the Waters given them to drink, they are not like theſe of *Marah* and *Jericho*, *bitter*

1 King. 17. 15. 19. 8.

Mat. 14. 15 22.

Mat. 6. 1.

Pro. 30. 8.

Pſal. 37. 25.

Exod. 25. 29.

2 King. 2. 19, 21.

and naught, but ſweet and wholſome. If they be otherwiſe naturally, they are by *a Tree or Salt* caſt in preſently ſweetned, and healed, with which, as with Honey diſtilled out of the Rock, their thirſt is wonderfully quenched.

2. As for their Souls, there is in this Houſe abundantly more and better Proviſion of all manner of Food, for all ſorts of Perſons that are of the Family. *Nehemiah* tells us of what a great Table he kept, and what was *provided for him daily*. Viz. *one Oxe and ſix choice Sheep, alſo Fowles, and once in ten Dayes ſtore of all ſorts of Wine. Solomon's Proviſions for one Day was thirty Meaſures of fine flower and threeſcore Meaſures of Meal, ten fat Oxen out of the Paſture, and an hundred Sheep, beſide Harts and Roe-bucks, and fallow Deer, and fatted Fowle*; But all his great ſtore is but as a drop to the Ocean, in compariſon of the ſpiritual Proviſion prepared every day for the

Neh. 5. 18.

the Saints, to feed upon in this Houſe. The Word of God, and God the Word are a million of times more in quantity and virtue to nouriſh and cheer. *How ſweet are thy Words unto my Taſte? Sweeter than honey unto my mouth. Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of my Heart.* Pſal. 119.103. Jer. 15. 16.

O Book, infinite ſweetneſs! Let my heart
Suck every Letter, and a honey gain
Precious for every Greif in any part
To cheer the breſt, to molliſie all pain,
Thou art all health, health thriving 'till it
A full Eternity. Thou art a Maſs (make
Of ſtrange delights, where we may wiſh and
(take. Herb. Ser.

Here is milk for Babes, the firſt Principles of the Oracles of God, and ſtrong meat for thoſe that are of full age, profounder and more myſterious Doctrines. The Stewards of the Houſe appointed to diſpenſe both to both, as they are able to bear them. As the 1 Cor. 3. 2. Heb. 5. 12, 13, 14. Joh. 16. 12.

Mark 4. 33. head of the House taught them to do by his practice, every part and particle of the Holy Scriptures, Histories, Precepts, Prohibitions, Promises, threatnings are all of them choice Viands wherewith Psal. 63. 6. holy Souls *are satisfied, as with marrow and fatness*, Nor are they only meat but Medicinal also, and 2 Tim. 3. 16. therefore called wholsome words that have a healing property in Esa. 59. 21. them. The Spirit of God accompanying his word is called by our Saviour the Water of Life. Hadst thou asked of me (said he to the Joh. 4. 20. Woman of *Samaria*, that denyed to give him of her Water) I would have given thee a better and far more excellent kind of Water, than this is that I have desired of thee. Esa. 44. 3. *Whosoever drinketh of this Water shall thirst again, but whoever shall* Joh. 7. 38, 39. *drink of the Water that I shall give him, shall never thirst.* Of this living Water they that dwell in God do drink continually; whereby the thirst of their Souls after earth-

earthly things, the luſt of the fleſh, the luſt of the eye, and the pride of life is quenched. And their conſciences are ſatisfied and quieted, againſt the ſenſe and apprehenſion of Gods wrath due for their ſins. And the ſenſe of his love affected by this Water, is better than Wine; whoſe property is to comfort the heart, beget new Spirits, purge, warm, refine, and waken them. Yea, this Houſe is a Houſe of Wine. And the graces and fruits of the Spirit, are delightful to them as Wine, with which they being ſpiritually drunk, have inward ſpiritual joy bred in them, teſtified in the private and publick praiſes of God, by *Pſalmes, Hymns, and ſpiritual Songs*; Their hearts being merry, and chearful, *They make a rejoyce*, as if they were ſet on fire with Wine.

Cant. 1. 2. 2. 4.

Eſ 55. 1.

Eph. 5. 19.

Zach. 9. 15.

But here is another food, which every one of this Houſe have for commons every Day. The Body and Blood of Jeſus Chriſt. His fleſh is

is meat indeed, and his blood is drink indeed. Note well that ſpiritual things have their truth and reality as much, and beyond compariſon in their kind, as corporal ones have theirs.

This meat and drink ſurpaſſeth all other upon a manifold account. 1. Of the place from whence it comes, *This is the Bread which*
Joh. 6. 50. *cometh down from Heaven*; Not out of the middle Region of the Aire, as *Manna* did, but from the higheſt Heaven. 2. The Variety of Viands in it, for all things are in Chriſt, who *of God is made un-*
1 Cor. 3. 30. *to us, Wiſdome, Righteouſneſs, and Sanctification, and Redemption.* Let our wants be what they will, let our wills be what they can to feed on this or that diſh: Nothing can be imagin'd nouriſhing or cheering, which is not to be found in Chriſt. *Manna*, which was but a type of this true bread, is ſaid to have had all ſorts of good taſts in it.

3. Of

3. Of the ſufficiency of it, *for it pleaſed the Father, that in him ſhould all fulneſs dwell, in him dwelleth all the fulneſs of the Godhead bodily.* The whole Maſs and gathering together of all Divine and everlaſting goods. Whereof the parcels and ſtreams do iſſue out upon the Church: They are in him not in ſhaddows, and figures, as in the Old Teſtament, but in reality and ſubſtance. *And of his fulneſs have we all received grace for grace*; Not a fulneſs of abundance only, but a fulneſs of redundance alſo: out of which a ſufficient portion is diſtributed to every of his Members. There can be no want in him, where *Riches are unſearchable.* As he is able to ſave them unto the uttermoſt, that come unto God by him, and ſo to ſatisfie them that feed upon him, as it is ſaid of thoſe four thouſand Men, beſide Women and Children. *They did all eat, and were filled.*

Col. 1. 19. 2. 9.

Joh. 1. 16.

Eph. 3 8.

Math. 15. 37.

4. Of

4. Of the powerful efficacy that
Joh. 6. 35. is in it, *I am the Bread of Life.* That is there remains in me, received and applyed by a lively faith, power to quicken the Soul that is dead in sin, separated from God the true Spring of Life, and to preserve it alive by a communicative and continual influence of Divine grace, and to give it also the life of joy and comfort; yea, and to cure not only all the Maladies that molest the Life of Grace, but of Nature also.

5. Of the permanency of it, this is not like other Food and Physick, that perisheth it self, and is not able to keep the body, into which it is received from perishing; Upon which account we are
Joh. 6. 27. forbidden to labour for it. *Labour not for the Meat which perisheth, but for that Meat which endureth to everlasting life, which the Son of Man shall give unto you.* What is that? *The Bread that I will give*
6. 51. *is my Flesh. If any Man eat of this*

Flesh

Fleſh, he ſhall live for ever.

This Meat and Drink is every Day received by this whole Houſhold, not after a corporal and carnal manner, (as thoſe Capernaites conceived Chriſts meaning. *How can this Man give us his Fleſh to eat?*) But by believing that it was given for them, and is the Price of their ſins to God. *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* As Meat is received into the ſtomack by eating: ſo is Chriſt into the Soul by believing. *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him:* that is to ſay, is inſeparably united to me, and I to him, even as food is with him that eats it. This and no other way is this meat and drink received in the Holy Supper, (wherein here is or ought to be a frequent communicating) where and when every Communicant by eating and drinking the conſecrated Bread and Wine, being

John 6. 52.

6. 39.

ing Sacramentally Christ's body and blood, Signes to represent it, Seals to confirm, and Instruments really to exhibit them, doth acknowledge, and preach the benefits of the Lord's Death, and protesteth to take part thereof by a lively faith; which is as the Eye and Hand to the Mouth and Stomack of the Soul, taking Christ into, and uniting him to them; even as corporal Food is by eating and digesting united to the Body.

Esay 25. 6. 6. This is that *Feast of fat things of Wine on the Lees, of fat things full of Marrow of Wines on the Lees, well refined*; which the Lord of Hosts promised to all Nations, gathered together in his Church, (to some of all) veiling Heavenly things under Earthly, condescending so low, as to enter into the inward Man by the outward, our apprehensions being so weak and narrow, that we cannot otherwise be acquainted with them while our Souls are in our Bodies.

They

They are much guided by our fancy, and then ſpiritual things are conveyed to them this way; only we muſt remember, that there is a far greater excellency in the things themſelves, than in their repreſentations: For what is all fulneſs with marrow, What is Wines on the Lees? what are all earthly royal dainties, to theſe rich graces and Divine ſpecial favours and bleſſings, offered and beſtowed, and participated of in the Sacraments? At which ſumptuous and delicious banquet every worthy receiver, that has made due preparation by ſelf examination, is or ſhould be much affected and raviſhed. As the Divine Poet, was, who thus expreſſeth himſelf. Firſt as to the manner of Importation, and ſubmiſſion.

Herb. H. Com.

Not in rich Ornament or fine Aray,
Nor in a Wedge of Gold.
Thou, who for me waſt ſold,
To me doſt now thy ſelf convey;
For ſo thou ſhould'ſt without me ſtil have been,
Leaving within me Sin.

But by the way of nouriſhment & ſtrength,
Thou creepeſt into my Breaſt;
Making thy Way my Reſt,
And thy ſmall quantities my length;
Which ſpread their Forces into every part,
Meeting Sins force and art.

Yet can theſe not get over to my Soul,
Leaping the Wall that parts
Our Souls and fleſhly Hearts;
But as the out-works they may controll
My Rebel-fleſh, and carrying thy Name,
Affright both ſin and ſhame.

Only thy grace, which with theſe Elements (comes,
Knoweth the ready way,
And hath the Privy Key,
Op'ning the Souls moſt ſubtile Roomes,
While thoſe to Spirits refin'd at Door attend
Diſpatches from their Friend.

Give me my Captive Soul, or take
My Body alſo thither.
Another life like this will make
Them both to be together.

Before that Sin turn'd Fleſh to ſtone,
And all our Lump to leaven:
A fervent ſigh might well have blown
Our innocent Earth to Heaven.

For ſure when Adam did not know
To ſin, or ſin to ſmother;
He might to Heav'n from Paradiſe go,
As from one Room to another.

Thou haſt reſtor'd us to this eaſe
By this thy Heavenly blood,
Which I can go to when I pleaſe
And leave the Earth to their food.

When he was pleaſed to go to this Heavenly Banquet, (and he was ſo pleaſed, as oft as might be, and ſo ſhould every godly Chriſtian) hear him warbling this Divine Rapture.

Idem the Banquet.

Welcome ſweet and ſacred cheer,
Welcome deer;
With me, in me, live and dwell:
For thy neatneſs paſſeth ſight;
Thy delight
Paſſeth Tongue to taſte or tell.

O what ſweetneſs from the Bowl
Fills my Soul,
Such as is and makes Divine!
Is ſome Star (fled from the Sphere)
Melted there,
As we Sugar melt in Wine?

Or hath ſweetneſs in the Bread
Made a head
To ſubdue the ſmell of Sin;
Flow'rs and gums and powders giving
All their living,
Leſt the Enemy ſhould win?

Doubtleſs neither Star nor Flower
Hath the Power
Such a ſweetneſs to impart:

Only

Only God, who gives perfumes,
Fleſh aſſumes,
And with it perfumes my heart.

But as Pomanders and ſweet Wood
Still are good,
Yet being bruiſed are better ſented,
God, to ſhew how far his love
Could improve,
Here as broken is preſented.
&c.
Let the wonder of this pitty
Be my ditty,
And take up my lines and life:
Hearken under pain of Death,
Hands and breath,
Strive in this, and love the ſtrife.

Nor found he this food beyond all degrees of compariſon, nouriſhing and ſtrengthning, but he feeleth it alſo moſt effectually healing Phyſick, as appeares by what he ſpeaks to his pratling Conſcience, which call'd every fair look fowl, every ſweet Diſh ſower.

If thou perſiſt, I will tell thee
That I have Phyſick to expell thee.

And the Receipt ſhall be
My Saviours Blood: when ever at his board
I do but taſte it, ſtraight it cleanſeth me,
And leaves thee not a Word,
No, not a Tooth, or Nail to ſcratch,
And at my actions carp or catch.

Here is therefore no ſuch proviſion of food, no ſuch ſumptuous fair in any Houſe as this. *Solomon's*, ſo much admired, was as Huſks; yea, and ſtark hunger compared to this: and each of the Houſhold fares alike. And they have both Dinner and Supper every Day of the ſame delicates. (that which *Matthew* calls a Dinner, *Luke* calls a Supper.) And they are called upon to feed heartily. *Eat O Friends; Drink, yea, drink abundantly, O well-beloved.*

Mat. 22. 4.

Luke 14. 16.

Cant. 5. 1.

Nor are there any ſuch fellow-Commoners, to Dine and Sup with any where as here; Theſe are all *Noble Honourable* Perſons. The choiceſt, and *moſt excellent Kings and Prieſts. A choſen Generation*

Acts 17. 11.

Eſa. 43. 4.

Pro. 12. 26.

tion, a Royal Priesthood, a Holy Nation, a peculiar People. Yea, *the King of Kings, and Lord of Lords Dines and Sups with them.* *Mephibosheth* thought it no small honour, that *David* set him *among them that did eat at his own Table.* How great honour must it then be to sit at Christs Table, who is *David's* Lord? And to increase their comfort, they have assurance of the same Session with him in the Kingdome of Glory. *I appoint you* (saith he) *a Kingdome, as my Father hath appointed me; that ye may eat and drink at my Table in my Kingdome.*

Rev. 1. 6. 1 Pet. 2. 9. Rev. 3. 20. 2 Sam. 19. 28. Psal. 110. 1. Luk 22 29, 30.

Nor are there any such servitures in any House, as in this, to wit, the Holy Angels. *Are they not all Ministering Spirits sent forth to Minister for them, who shall be Heirs of Salvation?* There are that make them both Cooks and Butlers, that dress and dish up, and bring in the provision of this *continual Feast*, attend at

Heb. 1. 14. Pro. 15 15. Luk 22. 43. Dan. 10. 19.

Table and Minister Cups of Consolation. And moreover wait upon every Member of this Family, when they go abroad about the works of their Callings: and in all the changes of their life; who have care of them, besides this common attendance, a peculiar Guardian of Angels, from their new birth at least, as some probably gather from sundry Scriptures.

Psal. 91.

Acts 12. 15.

Mat. 18. 10.

Nor are there any such Vessels in any House to serve up the Meat and Drink in, as are in this. *The Dishes, Spoons, Covers, and Bowles belonging to the Sanctuary were all of pure Gold, so were all the Vessels of the pure Table. All the drinking Vessels of King Solomon were of Gold; and all the Vessels of the House of the forrest of Lebanon were of pure Gold.* At that Royal Feast which *Ahasuerus* made to all his Princes and Servants, That lasted an hundred and fourscore Days, *They gave them Drink*

Exod. 21. 29.

1 37. 16.

2 Chr. 9. 20.

Est. 1. 7.

Drink in Veſſels of Gold. The Veſſels of this Houſe, wherein the Saints dwell, and wherein they have their Meat and Drink ſerved up, are much more precious, than *the Gold that periſheth*, (which is corruptible how pure ſoever) even great and precious promiſes, in which are contained all the choiceſt Viands, that Earth and Heaven can yield, both for the nouriſhment of Soul and Body. For *Godlineſs is profitable for all things, having the promiſe of the Life that now is, and that which is to come.*

1 Pet. 1. 7, 18.
2 Pet. 1. 4.
1 Tim. 4. 8.

Nor are there any ſuch Seats, to reſt both Souls and Bodies on, in taking repaſt in any Houſe, as in this? Kings have had their Seats for themſelves, and by them for their Children, and Favorites, on which they ſate down to eat meat; they were terreſtrial, theſe *cæleſtial places.* We read of the great *King ſitting at his Table* with his Spouſe ſitting with him, preſented Him

1 Sam. 20 24, 25.
Eph 2. 6.
Cant. 1. 12.

with the exercise of her Virtues. And of his *sitting down with his Twelve Disciples* to eat the Passover, and before this, with many *Publicans and Sinners.* All penitent Sinners, whose habitation the Lord is, ever had, still have, and ever shall have this Priviledge, to sit with Christ in Heavenly places, which are no other, *than the Loves of God in Christ*: from which Seats *neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature shall be able to seperate them.*

Mat. 26. 20. 9. 10.

Cant. 1. 2.

Rom. 8. 38. 39.

Nor any such Beds to take rest in, which the now named Loves make.

Herb. Evens.

My God thou art all Love,
Not one poor Minute scapes thy Breast,
But brings a favour from above;
And in this Love more than in Bed I rest.

The

The ſofteſt down Beds, compared to theſe are harder than ſtones, on which as little true reſt can be taken, as *Ahaſuerus* took the Day before *Mordecai* was to be hanged: on that Night could not *the King ſleep:* or as *Job* had, when he wanted the ſenſe of theſe Divine Loves. *When I ſay my Bed ſhall eaſe me, my Couch ſhall eaſe my Complaints, then thou ſcareſt me with Dreames, and terrifieſt me with Viſions.* In this Bed of aſſurance of Divine Love *Jacob* ſlept ſweetly, comforted by a Viſion, made by a Sign, namely a Ladder ſet upon the Earth, the top whereof reached unto Heaven, &c. and in words, promiſing the Land whereon he ſlept, a numerous poſterity and protection in his going out, and coming home, when his Body lay on the cold Ground, and his Head on a Stone. And in the ſame Bed *David* ſlept ſecurely, when ſurrounded with Enemies. *I laid me down and ſlept, and*

Eſt. 6. 1.

Job 7. 13, 14.

Gen. 28. 11-16.

Pſal. 3. 5, 6.

and I will not be afraid of ten thousand of People, that have set themselves against me, round about. Yea, when their Bodies are upon Sick-beds, God himself twines them, makes them soft, stirring up Feathers of Consolation under them. *The Lord will strengthen him upon the Bed of languishing, Thou wilt make all his Bed in his Sickness.*

Psal. 41. 3.

Nor is there in any House such Linnen for Bed and Board, which is spread and used as oft as rest or repast is taken, and hath an influence into both, making them comfortable; yea, into the very Dishes and Vessels, wherein the Meat and Drink is served up, making them precious and permanent, and into the Couches or places of repose corporal, as well as spiritual, without which those would have no grateful relish: nor these any refreshing sweetness. (Such as *Jeremy* found wrapped therein, *upon this I awaked and beheld, and my sleep*

2 Cor. 1. 20.

Jer. 31. 26.

sleep was sweet unto me.)

But especially this Linnen serves for the cloathing this Houshold (imparting not only warmth (to which, sufficient hath been spoken, but also Ornament beyond compare: *To her* (speaking of the Church, the Lamb's Wife) *was granted, that she should be arrayed in fine Linnen, clean and white, for the fine Linnen is the Righteousnes of Saints.* Of old, great and honourable Persons, were cloathed with fine Linnen. *Pharaoh arrayed Joseph in Vestures of fine Linnen. Mordecai went out from the presence of the King, in Royal Apparel, and with a Garment of fine Linnen. Dives was cloathed in Purple and fine Linnen.* The High Priests Garments were made *of Gold, and of Blue, and of Purple, Scarlet, and of fine Linnen; The Ephod, and the curious Girdle, the Coat and the Miter;* and so were the Vestures of his Sons, which are said to be *for Glory*

Rev. 19. 8.

Gen. 41. 42.

Est. 8. 15.

Exod. 28. 5. 6, 8, 30.

6. 40. *Glory and for Beauty*; that is, to make them Venerable and Majeſtick in the executing of their Office.

Every faithful Chriſtian, Man, or Woman, is a ſacred King, a Royal Prieſt, hath Royal blood running in his Veins: *Was born not of blood*, (is not ſuch by natural Generation) *nor of the will of the fleſh: But of God*, by the power of his Spirit, unto his own Image, and ſo is higher than the Kings of the Earth, hath Power as a King to ſubdue, and keep under, the rebellious motions and luſts of his own corrupt reaſon, and will; and is by faith partaker of Chriſts royal Dignity, and Will, being with him annexed Heir of an Heavenly Kingdome. He is alſo made partaker of the Dignity of Chriſt's Prieſthood, (better than the *Levitical* Prieſthood, which was not after the Order of *Melchiſedeck*) having God propitious to him, by his Death, having acceſs to God by

Joh. 1. 12, 13.

by Prayer, through his interceſſion: and *to offer ſpiritual ſacrifices to him, the Sacrifice of Prayer, that is the fruit of the Lips, giving thanks to his Name. To do good alſo, and to communicate for with ſuch Sacrifices God is well pleaſed.* The Linnen wherewith theſe ſpiritual Kings and Prieſts are apparelled, being the Righteouſneſs of Chriſt's humane Nature, called *the Righteouſneſs of God*; Becauſe he is the Supream Author of it, and appointed his Son who was true God, for to fulfil and to acquire it out of his meer grace, and imputes it to the Elect, and accepts it for their abſolution; as far ſurpaſſeth in fineneſs, purity, and whiteneſs, that wherewith Earthly Princes and Prieſts were arrayed, as the fineſt Flax doth the courſeſt Sack or Hair-cloath. For it is Angelical, yea more pure and bright and tranſcendently glorious, and makes them appear ſo. *The Kings Daughter is all glorious within.*

1 Pet. 2. 5.

Heb. 13. 14, 16.

Rom. 1. 17.

Pſal. 45. 17.

Yea

Esa. 4. 5. Yea *Glory it self* in the abstract, yea they do appear so, not only in the Eyes of God, but even in the Eyes of the Nations of the World, as appeares by these words of admiration, uttered by them. *Who is*
Cant. 6. 10. *she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with*
Acts 12. 21. *Banners?* And this by reason of those gorgeous outward Garments, and Jewels that cast a shining lustre wherewith they are invested, and adorned *Cap a pe*, (like *Herod* in his Cloath of Silver, which being beaten by the Sun-beames, dazled
Col. 3. 12, 14. the Peoples Eyes.) The exercise and exerting of those glorious Virtues mentioned by the Apostle, Bowels of Mercies, kindness, meek-
Col. 2. 15. ness of mind, *long-suffering and charity, which is the Bond of Perfection, make them to shine as lights in the World.* He that will look into the Wardroab of this House, shall finde, besides these, very many changes of rich Rayment, fitted for

for all Sexes and Ages, which being put on and worn abroad, must needs make them glorious in the Eyes of all beholders.

And as there is no such Vestry in any House as this, so neither is there any such Armory. *In the Tower of David, which was builded for an Armory, there hang a Thousand Bucklers, all Shields of Mighty Men.* There is in this one Shield, of more worth, to all intents and purposes, than all those a thousand times told over. The *Shield of Faith*, a spiritual Shield serving to beat back and bear off all the fierce Temptations of Satan, *To quench all his Fiery Darts*, to hinder their pernicious working. By this the Fathers of old time, *Of whom the World was not worthy, quenched the violence of Fire, and turned to Flight the Armies of the Aliens.* Faith is of that force, that it is able to hold Argument, even against the wrath of God, to quench the fierceness of his

Cant. 4. 4.

Eph 6. 16.

Heb. 11. 34.

Job 13. 15. his Arrowes. *Though he slay me, yet will I trust in him.* Its termed a Shield, every faculty of the Soul is defended by it, against all manner of temptations. A Shield serves for defence of the whole Body, and every part of it. Other pieces of spiritual Armor, the Girdle of Truth, the Brest-plate of Righteousnes, the shews of Patience, the Helmet of Hope, are for particular parts, and serve against particular sins and temptations; but faith puts by, and blunts all blows, and, as if this grace were all in all, a Chri-

1 Tim. 6. 12. stians *whole warfare, is called the Fight of Faith.* This, with the other now named, are defensive only or mainly, like to which none can be found in any other Armory. And for offence here is a Sword, of which it may be said, as *David*

1 Sam. 21. 9. did of *Goliah's*, *There is none like that, the Sword of the Spirit which*

Eph. 6. 17. *is the Word of God.* So called becaus the Holy Ghost hath framed it, and put it into Believers hands,

hands, and is of a Divine ſtrength and temper to pierce and overthrow the ſpiritual Enemies. With this *Word, which is ſharper than any two edged Sword*, Chriſt himſelf defended himſelf againſt the Devil, and with the invincible force thereof foyl'd him, fulfilling in part that Propheſie. *In that Day the Lord with his ſore, and great, and ſtrong Word, ſhall puniſh Leviathan, the piercing Serpent, even Leviathan the crooked Serpent, and in that Day he ſhall ſlay the Dragon that is in the Sea.*

Heb. 4. 12.

Math. 4. 7, 10.

Eſ 27. 1.

Moreover, Princes, and great Mens Houſes are ſtored with goods for Ornament, as well as for neceſſity and conveniency, ſerving to delight and pleaſe the outward Senſes of Seeing, Hearing, Smelling, and Feeling. (that of Taſting hath been ſpoken to) Rich Hangings, Curtains, Carpets, Images, and pleaſant Pictures Pourtrayed upon the Walls, Inſtruments of Muſick, Oyntments, Perfumes, Trea-

fures of Gold and Silver, and precious Stone. *Hezekiah* ſhewed the King of *Babylon*'s Embaſſadors *his Houſe of precious things, the Silver, and the Gold, and the Spices,* Eſa. 39. 2. *and the precious Ornaments, and all that was found in his Treaſures.*

In *Solomon*'s Houſe were Hangings of Purple, a rich and a beautiful Stuff of a red and bloody hue, a dye of great eſteem. And in Cant. 3. 10. *Ahaſuerus*'s Palace, where he feaſted his Princes and Servants, Eſt. 1. 6. *There were white, green, and violet Hangings faſtned with Cords of fine Linnen and Purple to Silver Rings and Pillars of Marble. The Beds were of Gold and of Silver, upon* 2 King. 23. 7. *a Pavement of red and blew, and white and black Marble.* In the Houſes of thoſe unnatural ſenſuality, we finde *Women that wore Hangings*, to make them more delightful. No leſs is implyed in Eſa. 54. 2. that paſſage. *Let them ſtretch forth the Curtains of thine Habitation*; What Lamentation is made when

when theſe are harmed? *Suddenly are my Tents ſpoyled, and my Curtains in a moment.* Or when they are not handſomely ſet up. *There is none to ſet up my Curtains.* The Tabernacle had great ſtore of coſtly Hangings and Curtains, to make it beautiful and glorious, *of cunning work* woven, but wrought to the Life with a Needle, in manner of Pictures like Arras work, or other Tapiſtry. *Solomon carved all the Walls of the Temple round about with Figures of Cherubims and Palm-Trees, and open Flowers within and without:* Nor was hardly any goodly Houſe without *its pleaſant Pictures, Images of Men pourtrayed upon the Walls with Vermilion.*

Jer. 4. 20. 10. 20.

Exod. 26. 1.

1 King. 6. 29.

Eſa. 3. 16.

Ezek. 23. 14.

Nor without Muſical Inſtruments. *The Viol, the Tabret and Pipe are in their Feaſts. As the Prodigals Elder Brother drew nigh to the Houſe, he heard Muſick and Dancing.*

Eſa. 5. 12.

Luke 25. 25.

But money anſwereth all things.

Eccl 10.19. By this Men furniſh their Houſes with all the foreſaid Ornament, and their Feaſts with variety of all delights. Thrice happy is that habitation thought to be, where there is no want of this; and bleſſed are thoſe Children thought whoſe Parents go to the Devil to procure and leave them bags of theirs in abundance.

What ſhall we ſay to theſe things? If God be ours, how ſhall not all theſe things be ours? They whoſe Houſe the Lord is, have all theſe, and infinitely more to pleaſe and delight their inward Senſes, yea their outward alſo. That one ſight of Jeſus Chriſt hanging upon the Croſs, with his hands ſtretched abroad to embrace them, and his Head bowed down to kiſs them, and his pierced Side ſtreaming forth blood to waſh them, from the guilt and filth of their ſins, *e-*
Gal. 3. 1. *vidently ſet forth*, lively and naturally repreſented unto them, with his Death and Paſſion, and the Vir-

tue

tue and uſe thereof is a Picture moſt pleaſant to their Eyes. So are the Portraictures of his holy Apoſtles and Martyrs, with the deſcription and hiſtory of their acts and paſſions ſeen and read of them.

And to pleaſe your Senſe of Smelling, the Houſe is filled with *the ſavour of Chriſts good Oyntments* (as that Houſe was with the Odour of that Oyntment of Spiknard, wherewith *Mary* anointed his Feet.) Thoſe gifts of the holy Ghoſt, wherewith the Father hath anointed him, and which he poureth upon them by the preaching of the Goſpel, whereof take a taſte only of two words, and hereby judge of the reſt.

Cant. 1 3.

John 12. 3.

2 Cor. 2. 14, 15, 16.

Herb. Ch. the Odour.

How sweetly doth my Master sound! my Master
As Ambergrease leaves a rich scent
Unto the Taster:
So doth these words a sweet content,
An Oriental fragrancy, My Master.
With these all Day I do perfume my mind,
My mind even thrust into them both;
That I might find
What Cordials make this curious broth
This broth of smels, that feeds & fats my mind.

And farther for the Sense of Hearing, if the Musick made by Organs, in the Church, so sounded in the Eares of that Divine Poet, that drew a Song of Thanks-giving to it from his Tongue and Pen.

Id. Ch. Mus.

Sweetest of sweets, I thank you when displea-
Did through my Body wound my mind, (sure
You took me thence, & in your house of pleasure
A dainty Lodging me assign'd.

Now

Now I in you without a Body move,
Rising and falling with your Wings;
We both together sweetly live and love,
Yet say sometimes, God help poor Kings.

Comfort Ile dye, for if you post from me,
Sure I shall do so, and much more;
But if I travail in your Company,
You know the way to Heavens Door.

How infinitely sweeter must that Musick be to the Eares of this Houshold, which the Organ of the Holy Scripture, the Keys whereof are stricken with the hand of the holy spirit, makes with such strains as these: *Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea I will help thee with the right hand of my Righteousness. When thou passest through the Waters, I will be with thee; and through the Waters, they shall not overflow thee; and through the fire it shall not burn thee, neither shall the flame* Esa. 41. 10. Esa. 43. 2.

kindle upon thee, for I am the Lord
Heb. 13. 5. *thy God, I will never leave thee*
Mat. 9. 2. *nor forsake thee. Be of good cheer*
1 Joh. 1. 9. *thy sins are forgiven thee. If we confess our sins, he is faithful and just to forgive us our sins. Blessed*
Luk. 6. 20, 21. *be the Poor, for theirs is the Kingdome of God. Blessed are ye that hunger now, for you shall be filled.*
Rom. 8. 28. *Blessed are ye that weep now, for ye shall laugh. All things shall work together for good to them that love God. If there be a willing*
2 Cor. 8. 12. *mind, it is accepted, according to what a Man hath* with a thou-
Psal. 51. 8. sand more. This is the Musick that *David* desired to hear, which he calls joy and gladness. Such Musick and Dancing there is to it, in this House every moment, and frequently an expression of spiritual joy, and jollity, *in Psalmes, and Hymns, and spiritual Songs, makeing melody in the Heart unto the*
Eph 5. 19. *Lord.*

And as for Treasures of Gold and Silver, there is not one of this House

Houſe which hath not alway plenty of both; Though many of them, many a time may ſay as *Peter* did, *Silver and Gold have I none*: Firſt they have that which is a thouſand times better; The Word of God, which they juſtly claim as their Heritage for ever. *Thy Teſtimonies have I taken as an Heritage for ever:* as my true Soveraign and peculiar good, which I hold from thee as a Child of thy grace. *The Law of thy Mouth is better unto me than thouſands of Gold and Silver. More to be deſired than Gold, yea than much fine Gold.* And in that word they have bonds (which made by ſolvent Men are eſteemed every whit as good as the ſums therein ſpecified) Divine Promiſes. One ſhall ſuffice for all. *Thou ſhalt lay up Gold as Duſt, and the Gold of Ophir, as the Stones of the Brook; yea, the Almighty ſhall be thy Gold, and thou ſhalt have plenty of Silver.* There are a World of goods more where-

Acts 3. 6.

Pſal. 119. 111.

72.

Pſal. 19. 10.

Job 22. 24, 25.

wherewith this Houſe is ſtored, the worth whereof is unvaluable, the ſmalleſt quantity whereof being a thouſand times more worth, than a thouſand ſuch Worlds as this
Exod. 34.6. Viſible one is. *The Lord, the Lord God, gracious, merciful, long-ſuffering, abundant in goodneſs and truth; The Earth is full of the goodneſs of the Lord, thy right Hand is full of Righteouſneſs.*
Pſal. 48.10. *Touching the Almighty, he is excellent in Power, and in Judgment, and in plenty of Juſtice. Holy,*
Job 37.23. *holy, holy, is the Lord of Hoſts, the whole Earth is full of his glory. Thou Lord art good and ready to*
Pſal. 86.5. 102.8. 29.4. *forgive, and plenteous in Mercy unto all them that call upon thee; the Voice of the Lord is full of Majeſty.*

And O the fulneſs of God manifeſted in the Fleſh! *We beheld his Glory, the Glory of the only be-*
Joh. 1.14,16. *gotten of the Father, full of grace and truth. Of his fulneſs have we all received. With him is plenteous Redemption.* 7. This

7. This is a living Houſe, other Houſes are made of dead Materials, Wood and Stone, moſt of them *of Clay, whoſe Foundation is in the Duſt, which are cruſhed before the Moth.* Job 4. 19. *God the Father hath life in himſelf, and he hath given to the Son to have life in himſelf,* John 5. 26. and to be the cauſe and giver of life, of the life of nature to all Men; and of grace and godlineſs to ſinful Men, and of comfort to ſorrowful Men, and of Reſurrection to dead Men, and of Glory to godly Men. *It is God in whom we live, and move, and have our Beeing, and he it is that maintains our life.* Acts 17. 28. *O bleſs our God ye People, and make the voice of his praiſe to be heard, which holdeth our Soul in Life.* Pſal. 66. 8, 9. Watching continually to prevent them that ſeek after it, and lay ſnares for it. Men that are Princes Life-Guards, are fain ſometimes to ſleep, cannot watch always, and Men that dwell in coſtly Houſes are fain to watch

watch their Houſes. *Know this ſaith our Saviour, that if the good Man of the Houſe had known in what Watch the Thief would come, he would have watched, and not*
Mat. 24 43. *have ſuffered his Houſe to be broken up:* But this Houſe watcheth over all that dwell in it, that no hurt be at any time done them. *He that keepeth thee will not ſlumber,* ſaith the Pſalmiſt ſpeaking to himſelf; (who dwelt in the ſecret place of the moſt High) in the ſpi-
Pſal. 121. 3,4. rit) *Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.*

This is a new Houſe, alwayes new, and ſo needs no repair; it is not ſubject, as all other Houſes are, to age and decay. Though ſome old things are better than new,
Luke 5. 39. *No Man having drunk old Wine, ſtraight-way deſireth new: for he ſaith the old is better. They ſacrificed to new Gods that came newly up.* Yet generally new things are beſt, and ſo accounted, both things of Gods making. *Behold,*

I make all things new. I create new Heavens, and a new Earth. I will make a new Covenant. A new Heart will I give you, and a new ſpirit will I give you; thou ſhalt be called by a new Name, which the Mouth of the Lord ſhall Name. Rev. 21. 5. Eſa. 65. 17. Jer. 31. 31. Ez. 36 26.

And ſo of Mens Garments, and all manner of Utenſils, when and while new, are moſt ſet by: Eſpecially Houſes, both themſelves live and lodge in, and alſo Out-houſes when they are over old, they pull them down, and build new ones. This Houſe is never old, but as new at this day, as it was when the firſt holy Man had his habitation in it, as full of luſtre and glory, ten thouſand times more glorious than that Palace of the Sun, which the Poet deſcribes; and it muſt needs be ſo, becauſe every Inhabitant is not only glorious, made ſo by it, but glory it ſelf. *Upon all the Glory ſhall be a defence.* Ef. 4. 5. By Glory are meant the Saints

Saints of God, the abſtract put for the concrete, to note their eminent ſhining ſurpaſſing tranſcendent excellency; though in this life they are compaſſed about with many infirmities, which makes their glory leſs conſpicuous, *They are all glorious within.* Now do but note what kind of defence, what manner of covering this Houſe is promiſed to be, to all thoſe glorious ones that dwell in it, namely like that of the *Iſraelites*, when they went out of *Egypt. The Lord went before them by Day, to lead them in a Pillar of a Cloud in the way: and by Night in a Pillar of Fire to give them light.* It ſhall be (though not ſo viſibly) conſpicuous, yet as illuſtrious and miraculous, and that againſt all manner of evils, heat and rain, and for all times Day and Night. *There ſhall be a Tabernacle for a ſhaddow in the Day-time, from the heat, and for a place of refuge from ſtorme, and from Rain.* God hath been ever

Pſal. 45. 13.

Exod. 13. 21.

Eſa. 4. 6.

ever such a house of defence to all his holy ones, is now and ever shall be, World without end. *I am the Lord, I change not. Jesus Christ yesterday, to Day, and the same for ever.* Mal. 3. 6. Heb. 13. 8.

His works indeed of the first Creation are changable to the worse and weaker, but so is not he; of old hast thou laid the foundation of the *Earth, and the Heavens are the Works of thy Hands, they shall perish, but thou shalt endure, they all of them shall wax old, like a Garment, but thou art the same.* And so are all his works of the second Creation. The renewing graces of his holy Spirit, the older they are, the newer and fresher, and more flourishing they grow. They that are partakers of them, can say, as *Caleb* did to *Joshua, Forty Years old was I when Moses sent me to espie the Land, I am this Day fourscore and five Years old, as yet I am as strong, this Day, as I was the Day when Moses* Psal. 102. 25. 26, 27. Jos. 14. 7. 10. 11.

Moſes ſent me, as my ſtrength was then, even ſo is my ſtrength now, for War both to go out, and to come in. So it is ſaid of *Moſes, who was an hundred and twenty*
Deut. 34. 7. *Years old when he dyed, yet his Eye was not dim, nor his natural force abated.* How much more may it be ſaid of the everlaſting Lord God, that his Eyes are as ſharp ſighted as ever, nor is his Divine force abated? *The Eyes of the Lord*
2 Chron. 16. 9. *run too and fro, throughout the whole Earth, to ſhew himſelf ſtrong*
Eſa. 50. 2. *in the behalf of thoſe whoſe heart*
59. 1. *is perfect towards him. Is his hand ſhortned, that it cannot redeem? Or have I no power to deliver? Behold the Lords hand is not ſhortned, that it cannot ſave, neither*
Pſal. 103. 17. *his Eare heavy that it cannot hear.*
119. 90. And as his Power is, ſo is his Mercy and Truth. *The Mercy of the Lord is from everlaſting to everlaſting: upon them that fear him, and his righteouſneſs, unto Childrens Children. Thy faithfulneſs*

fulneſs is unto all Generations.

This Houſe therefore with all its Furniture is alway new and freſh, which can be ſaid of no other; nor is it new formally only, but alſo effectively.

Haſt thou not known? haſt thou not heard that the everlaſting God, the Lord the Creator, of the ends of the Earth fainteth not, neither is weary? His ſtrength never decayeth, nor doth his will ever alter towards his, who by a never failing Power of the Holy Spirit are carryed as it were upon Eagles Wings, to Heaven, to the mark of their ſupernal Calling. Yea, their Wings grow like unto Eagles, that is, they grow young, and *renew* in ſpiritual Vigour. Eſay 4. 29. Pſal. 103 5.

9. It is a dwelling houſe, dwelling in, as well as dwelt in, an habitation, inhabiting in each of its Inhabitants; which no other houſe is.

God is oft ſaid to dwell in Heaven. *Unto thee will I lift up mine* Pſal. 123. 1.

Eyes, O thou that dwelleſt in the
Iſ. 63. 15. *Heavens. Look down from Heaven*
and behold from the Habitation of
thy Holineſs, and of thy Glory. I
57. 15. *dwell in the High and Holy Place.*
The Heaven is my Throne. We
muſt not underſtand this, placing
God in Heaven, as if he were to-
tally circumſcribed there, for this
is contrary to his infinite greatneſs.
1 Kings 8. 27. *Behold the Heaven, and Heaven of*
Heavens cannot contain thee. Do
Jer. 23. 24. *not I fill Heaven and Earth? ſaith*
the Lord. Nor muſt we think he
is ſo in Heaven, as if his ſight of
Job 22. 12-15. things below were hindered by
Heaven, as a Curtain drawn before
him, as thoſe great Fools thought:
1 Cor. 13. 12. for this is contrary to his Omniſ-
ciency. But he is ſaid to be in
Heaven, becauſe he doth there
1 Joh. 3. 2. moſt immediatly and viſibly ma-
niſeſt his Majeſty, and exhibit the
fulneſs of his Glory, and becauſe
Pſal 19. 1. 76. 8. from thence he doth moſt mani-
feſt his powerful providence, wiſ-
dome, juſtice and mercy: we are
com-

commanded, when we pray to him, to conceive of him, as being in Heaven, to teach us to raiſe our Souls, as high in praiſe, as poſſibly we can above the Earth (beyond Heaven our thoughts cannot ſoar:) As alſo how to make Prayers pleaſing to God, both for matter and manner. Rom. 1. 18. Mat. 6. 9.

God is as oft ſaid to dwell on Earth, to have his Reſidence among his ancient People, in the Land wherein they dwelt. *Defile not the Land which ye ſhall inhabit, wherein I dwell, for I the Lord dwell among the Children of Iſrael.* Numb. 35 34. *The Lord hath choſen Zion, he hath deſired it for his Habitation; This is my reſt for ever, here will I dwell, for I have deſired it. Bleſſed be the Lord out of Zion, which dwelleth at Hieruſalem.* Pſ. 132. 13, 14. 135. 21. *I have ſurely built thee an Houſe to dwell in. A ſetled place for thee to abide in for ever. In that place,* as in the ſlitting Tabernacle which *Moſes* made, *he cauſed his Name*

1 Kings 8. 13. Deut. 12. 11.

to dwell: that is, he made manifeſt and known in thoſe places, the ſacred Signs of his Preſence, as it were by his own proper name: His Majeſty and Glory in ſingular and wonderful effects of Grace and Power.

Every regenerate and faithful Man and Woman hath ever been, is, and will be owned and acknowledged the Temple of the Holy, Bleſſed, and Glorious Trinity. *Ye*
2 Cor. 6. 16. *are the Temple of the Living God, as God hath ſaid, I will dwell in*
Eph. 3. 17. *them, and walk in them. That Chriſt may dwell in your hearts by*
Rom. 8. 9. *faith. Ye are not in the Fleſh, but in the Spirit: if ſo be that the Spirit of God dwell in you. Know*
1 Cor. 6. 19. *you not that your Body is the Temple of the Holy Ghoſt, which is in you, which ye have of God?* Theſe things are ſignifyed by this dwelling of the Spirit in Believers. 1. That his Spirit is effectual, and mighty to poſſeſs and govern them, enlightning their minds to know, and

and powerfully guiding them, to do the known will of God. 2. That his Presence is continual, not as of a Guest, who lodgeth for a Night at an Inne, and is gone next Day, nor as a Sojourner, but as an owner, and Possessor to abide for ever. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth, he dwelleth in you, and shall be in you.* Joh 14.16,17. 3. The manner of his Presence, not by Infiniteness of Power, as he is present to all Creatures to sustain them, but by his grace and healthful effects. *If the Spirit of him that raised up Jesus from the Dead, dwell in you, he shall quicken your immortal Souls, and mortal Bodies, by his Spirit that dwelleth in you.* Rom 8 11.

10. It is a movable Habitation, according to the motion of those that dwell in it, accompanying them whithersoever they go, covering them where-soever they are.

Some Creatures carry their Houſes about with them: So doth every new Creature, They are never out of this their own Houſe.

The *Iſraelites*, during their abode in the Wilderneſs, dwelt in Tents *Forty* Years: The *Arabians* and other People do ſo conſtantly, having no firm Habitations. In time of War, and in travelling, theſe moveable Houſes were, and ſtill are in uſe. (Places to dwell in, ſo made, as they might be removed and carryed too and fro:) God himſelf ſends word to *David*, ſince the Day he brought up *Iſrael*, unto that Day, he had not dwelt in a fixed ſetled Houſe, *But had*
1 Chron. 17. 5. *been from Tent to Tent, from one*
8. *Tabernacle to another. But I have been with thee* (ſaith he) *whitherſoever thou haſt walked. Yea, though I*
Pſal. 23. 4. *walk through the Valley of the ſhaddow of Death, ſaith David unto God. I will fear no evil, for*
3. 5. *thou art with me. While I ſleep,*
139. 18. *and when I awake, I am ſtill with thee.*

Jacob

Jacob had this assurance given him, that God would accompany him, and go too and fro with him, when he fled from the face of his Brother. *Behold I am with thee,* Gen. 28. 15.
and I will keep thee in all places whither thou goest, and will come back again with thee. I will not 46. 4.
leave thee. And so when he went to see his Son *Joseph, I will go down with thee into Egypt.*

As the Wheeles accompanyed closely the living Creatures exactly following their motion and their Ezek. 1. 19. 21.
rest, resting with them: *When the living Creatures went, the Wheels went: when the living Creatures were lift up, the Wheels were lift up: when those went, these went, and when those stood, these stood.* This living House as closely accompanies the living Creatures in it, and as punctually attends their motions up and down, and resteth with them in their resting place every where.

11. Nor is this House capable

of, or subject to any such casualties, as other houses are. The houses of some poor Creatures, which they bear about with them, are so brittle, that a foot that treadeth on them, or a Cart-Wheel going over them, may crush and destroy them. The best built houses may be burnt with Fire, or blown down with Tempests, or rent with Meteors, or broken up with Thieves;

Job 1. 19. *Job's Sons and Daughters were eating, and drinking Wine in their eldest Brothers House, and behold there came a Wind from the Wilderness, and it fell upon the young Men, and killed them.*

Judg. 9. 46, 50. *The Hold whereinto a thousand Men and Women of the Tower of Shechem entered, was set on Fire, and consumed with all the Persons in it.*

2 Kings 25. 8, 9. *Nebuzaradan burnt in one Day the House of the Lord, and the Kings Houses, and all the Houses of Jerusalem, and every great Mans House burnt he with Fire.*

Zech. 14. 2. *I will gather all Nations against Jerusalem,*

lem, and the City shall be taken, and the Houses rifled. The Earth opened her Mouth, and swallowed up Korah, Dathan and Abiram, and their Houses, and all their goods. Numb. 16. 32.

But there is no fear of any such accident to this House, what Plots or conspiracies soever are made to harm it or them, that live in it, there shall not a hair of their heads perish, nor their Treasures be touched. Psal. 90. 1. & 91. 1. Esa. 8. 9, 10. 54. 16, 17. Psal. 62. 3. Heb. 12. 29.

True it is, this House is it self a *Consuming Fire*, Infinitely hoter than that in *Nebuchadnezar*'s Furnace, the *Flame whereof consumed those Men that took up, Shedrach, Meshach and Abednigo:* but it is only so to them that are without, and dare to come nigh to pillage it, or hurt any in it, who walk as comfortably in this Fire, as those three Children did in the burning Furnace, upon whose Bodies *the Fire had no Power, nor was an Hair of their Heads singed, neither were* Dan. 3. 20. Dan. 25. 27.

were their Coats changed, nor had the smell of Fire passed on them.

12. It is a holding House: as it holds the Souls of the Inhabitants in Life, so *it suffers not their feet* Psal. 66. 9. *to be moved out of it*, but it keepeth them constantly and perseveringly in. Nor is it in the Power of Men or Devils to eject them, no, nor of the old Man that hath still a Beeing in them, and perswades them to depart, and make a change; for though they may do both if they will, yet they cannot will to do either; for God hath promised that all whom he receiveth within himself, shall not have a heart to leave him, But to abide for ever in him. Jer. 32. 40. *I will put my fear in their hearts, and they shall not depart from me. And he hath power to perform what he has promised, he* Jude 24. *is able to keep you from falling, and to preserve you blameless, before the presence of his glory is* 1 Pet. 1. 5. *exceeding joy.* We are kept by the Guard of Gods Power, his strong-

ſtrongeſt (if degrees be in) Omnipotency *through faith unto ſalvation.* There were never any that went into this Houſe by the Door. (Such as Jeſus Chriſt is. *I am the Door.* By him an abundant entrance is made into the Church, and conſequently unto God. *No Man cometh unto the Father, but by me: by him we have acceſs with confidence.*) that ever apoſtatized finally or totally. Joh. 10. 9. 14. 6.

Some that have ſeemed unto themſelves, and others to be real Members of this Family (*Demas* for example) that went out, but they were never truly in, as appears by their going out. Hear the teſtimony of one of the houſhold, the truth of whom is without queſtion. *They went out from us, becauſe they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be manifeſt, that they were not all of us, the ſervant abideth not in the* Eph. 3. 12. Col. 4. 14. Philem. 2. 2 Tim. 4. 10. 1 Joh. 2. 19.

the House for ever, but the Son
Prov. 10. 25. *abideth ever. The righteous is an everlasting Foundation.* True it is, he may set one Foot out of
2 Sam. 11. Doors. *David* did so when he committed Adultery; and practiced the Death of *Uriah*, and *Pe-*
Mark 14. 71. *ter* did so when he forswore his Master, and with such direful curses denyed that he knew him. But this was through the violence of temptation: The purpose and resolution of both their hearts, was not to take a step out, but to keep close within Door.

I have sworn and will perform
Psal. 119. 106. *it, that I will keep thy righteous Judgments. Though all Men should be offended because of thee, yet I*
Mat. 26. 34, 35. *will not be offended. Though I should dye with thee, yet will I not deny thee.* How fell they then in-
Gal. 6. 1. to so foul sins? Surely they were suddenly *overtaken:* the one with a passion of lust, the other with a
1 Pet. 1. 23. passion of fear, and so they fell. But even then both of them had one

one Foot ſtill within the Houſe, which ſtai'd while the other ſtept. They had ſanctifying grace ſtill in their hearts, whoſe eſſential property is conſtancy, called therefore *immortal Seed.* And it appeared (like ſparks of Fire, when the aſhes covering them, are blown away) as ſoon as they came to themſelves: *David* yielded to the reproof of *Nathan* preſently. And *Peter, when the Lord turned and looked upon him, went out and wept bitterly.* Each drew his Foot back into the Houſe again, and kept cloſe in unto the end of their lives.

2 Sam. 12, 13.

Luk. 22. 61, 62.

13. It is a Houſe held by the beſt tenure, none like it; 'tis held in ſuch a head as is non-ſuch, Jeſus Chriſt, *whom God hath made head of the Church*, in a ſingular and eminent manner, far above the domination which he hath over all other Creatures.

Eph. 1. 20, 21, 22.

Col. 2. 10.

He dearly bought and purchaſed this Habitation for all the Elect, which they had forfeited by their

their first offence, and hereupon were outed of it: *He gave himself a Ransome for them all*, a Price fully answerable to their Souls, and to this Inheritance. In him they may have been said *to have received at the Lords hand double for all their sins.*

1 Tim. 2. 6.

Esa. 40. 2.

And for them it were, and not for himself only, that *He fulfilled all Righteousnes*, and thereby paid the whole debt of obedience to the Law: which they did owe to God. All spiritual blessings whereby they are made meet to be made partakers of this blessed Mansion, Faith, Repentance, and Holiness, though they be Gospel-Gifts of God, and obtained meerly through his Mercy, yet is this mercy obtained from God only through Jesus Christ. *Blessed be God, who hath blessed us with all spiritual blessings in Christ, in him we have Redemption through his Blood. Which also purgeth our Consciences from dead Works to serve the living*

Mat. 3. 15.

Eph. 1. 3.

Heb. 9. 14. 10. 19.

living God, and thereby we have boldneſs to enter into the holyeſt, and through his Interceſſion, it is that we have our abiding there. *Who ſhall lay any thing to the charge of Gods Elect?* Or bring a Writ of Ejection to them? *Who is he that condemneth?* Or who is he that paſſeth Sentence, that they muſt avoid their Houſe? *It is Chriſt that dyed, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us. He dyed for,* and in their name and ſtead, whereby they are abſolved from all their forfeits. *He is riſen again for their Juſtification,* to acquit them, as it were by manner of ſolemn Judgment. His Reſurrection was a certain argument, that God was reconciled, and that this habitation was regained for them; which could not have been, if he had remained dead. For the continuation of the Payment, would alwayes have ſhewed the Imperfe-

Rom. 8. 33, 34.

4. 25.

ction

ction of it. And as he is at the right hand of God in the Heavenly Glory, fully manifested, so they are at his right hand. *Upon thy right hand did stand the Queen.* And there *he maketh Intercession* for them, by continually representing himself, his Righteousness, Merit, and Love before the face of his Father, and so preserves them in his favour and love, from which *nothing shall be ever able to seperate them*, by him they have and hold possession.

Psal. 45. 9.

Rom. 8. 38, 39.

14. It is a habitation best accommodated of any other. The conveniences belonging to it are numberless and matchless. The excellency of the meanest of them cannot be worthily uttered, nor sufficiently magnified by the tongue of Men and Angels.

No such passage into any House as this. *When the Queen of Sheba had seen the House that King Solomon had built.---- And his ascent by which he went up to the House*

1 Kings 10. 9.

of

of the Lord: (that moſt ſtately Bridge, and great terrace born up with exceeding ſtrong Walls, which he ſet upon that hollow place, and deep præcipice, which divided Mount *Zion* from Mount *Moriah*, by which they went from the royal Palace to the Temple,) *There was no more Spirit in her*: ſhe was raviſhed beyond her ſelf. How infinitely more raviſhed would ſhe have been, had ſhe ſeen by the eye of faith, (as probably ſhe did and ſo was) the aſcent and paſſage into this houſe, which is the Lord. The Apoſtle tells us that he by his blood hath made a new and living way of entrance, into the holieſt for all believers: who by a lively faith repreſent unto themſelves his humane nature, with all that he hath done in it for them: and hereby get into the innermoſt fruition of Gods grace and glory. He in his own Perſon is the way and paſſage into this ſuper-cœleſtial Pallace. *I am the way, no*

Heb. 10 19, 20.

John 14 6.

Man cometh unto the Father, but by me.

Nor is there any houſe that hath ſuch Air. Kings have had a care of this eſpecially, that the edifice when erected, might have freſh Air, and cooling Gales of Wind continually. *Jehoiakim* whoſe pride in building is blamed, is brought in thus, expreſſing his purpoſe. I will
Jer. 22. 14. build me a high houſe Chambers through Aired, (the *Hebrew* hath it ſo, and ſo the *Septuagint.*) expoſed to blaſts on every ſide. No houſe hath ſuch continual refreſhing Gales as this. Chriſt breaths upon his proper houſhold, for an external ſign of the Internal ope-
Joh. 20. 20. ration of his ſpirit. He ſtill doth ſo upon his whole houſhold of faith: ſhedding the love of God abroad in their hearts by his holy
Rom. 5. 5. ſpirit, to whom their common Mother makes this Prayer, each is heard and granted. *Awake O North Wind, and come O South,*
Cant. 4. 16. *and blow* upon my Garden.

By

By theſe two Winds of contrary qualities is ſignified the ſame ſpirit, working either coolneſs and refreſhing of Comfort, or heat and fervency of Zeal. And Moreover that every Wind ſhall blow profit to every one that loveth God, as every one doth that to him that dwelleth in him. Rom. 8. 28.

Nor hath any Houſe ſuch Gardens, and Orchards, with Variety of Flowers, and Fruits, and freſh Springs therein, nor ſuch Walks and Arbours belonging and adjoyning to it, as this hath. The loſs of this parcel of Ground, which was ſtored with ſuch excellent Plants and Trees, and enriched with more fruitfulneſs, and beauty than any other part of the Earth, (called Paradiſe, and the Garden of the Lord) made for Mans uſe and delight, and out of which he was excluded, and to which he might no more come neer, becauſe of his ſin, is abundantly made up to all that dwell Pſal. 87. 7. 26. 3. Gen 2 8, 9. 3. 23, 24.

in God. Who have liberty to eat of the fruit of every Tree that is pleaſant to the ſight, and good
Rev. 2. 7. for food. Yea, *Of the Tree of Life*
22. 14. *which is in the midſt of the Paradiſe of God, and to drink of the*
17. *Water of Life freely. and to walk*
Pſal. 119. 45. *at liberty*. Yea themſelves are the Gardens and Orchards of this
Cant. 4 16. Houſe, wherein he walks and delights to feed. Nor have any Gardens and Orchards, and Springs ſuch Fences and Guards about
Cant. 4. 12. them as theſe. *A Garden incloſed is my Siſter, my Spouſe, a Spring ſhut up, a Fountain ſealed: in that Day ſing ye unto her a*
Eſay 27. 23. *Vineyard of red Wine. I the Lord do keep it, I will Water it every moment; Leſt any hurt it, I will keep it Night and Day. I (ſaith*
Zec. 2. 5. *the Lord) will be unto her a Wall of Fire round about.*

Nor is there any Houſe that hath ſuch Lands and Revenues, ſuch a ſtock belonging to it. *The*
Pſal. 24. 50. *Earth is the Lords, and the fulneſs*

neſs thereof. Every Beaſt of the Forreſt is mine, and the Cattel upon a thouſand Hills. I know all the Fowles upon the Mountains. (They are all before me, ready at my ſervice) *The World is mine, and the fulneſs thereof:* of the upper as well as lower World. Every one that dwells in this houſe may ſay truly, all theſe are mine. The Apoſtle ſays ſo. *All things are yours.* Entirely, refinedly, really, ſafely, ſerviceably, ſatisfyingly. He muſt needs have all, that hath the haver of all. He is by faith in Chriſt, *Heir of the World.* Yea, they are in actual poſſeſſion of all things, when they are in want of all things. *Having nothing, and yet poſſeſſing all things.*

10. 11.

1 Cor. 3. 21.

Rom. 4. 13.

2 Cor. 6. 10.

15. It is a Houſe of the eaſieſt rent, the chiefage to be paid is not ſo much as a Pepper Corn, all that's required, is thankful acknowledgment, and invocation, which are pointed out by termes of the Law. Sacrifices, Prayers, and Vows. *Offer*

Psal 50.14, 15. *unto God thanks-giving, and pay thy vows unto the most High, and call upon me in the Day of trouble.* Thou that teacheſt another, teacheſt thou not thy ſelf? Yes, that I do, and that practically and continually. Hear it and know it for your good. Psal.116.12, 13. *What ſhall I render unto the Lord for all his benefits towards me! I will take the Cup of Salvation.* I will ſolemnly and thankfully acknowledge him, (a phraſe taken from the cuſtome obſerved in thankſ-giving, after which they made a place wherein the Father of the Family took a Cup in his hand, and uſed a certain form of bleſſing, and having drank, and cauſed the Cup to go round to all the reſt.) *And I will call upon the* 14. 17. *Name of the Lord, I will pay my Vows unto the Lord. I will offer the Sacrifice of thanks-giving, every Day will I bleſs thee, and I* Psal. 145. 2. *will praiſe thy Name for ever and ever.* God is willing we ſhould have the comfort of his bleſſings,

but

but he will have the glory of them. *My glory will I not give to another.* We must give him the glory, which we do, when we give him the praise and thanks. *Whoso offereth praise, glorifyeth me. The Shepwards returned, praising and glorifying God. The Samaritan that was heal'd, turned back, and with a loud Voice glorified God, giving thanks.* For his healing, now his thanks must not only be vocal, but vital and cordial. *Bless the Lord O my Soul, and all that is within me, bless his holy Name. I will praise thee O Lord with my whole heart,* the Life and Conversation also must be rightly ordered. The best livers are the best thanks-givers. *To him that disposeth his way aright, will I shew the salvation of God. He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* And lest any should

Esay 42 8.

Psal. 50 23.

Luk. 2. 22. 17. 14--19.

Psal. 103 1. 9. 1.

Psal. 50. 22.

think it difficult and grievous to do all this, let these Scriptures be consulted. 1 *John* 5.3. *Pro.*21.15. *Phil.* 1. 29. 2. 13. *Math.* 11. 30. *Ezek.* 36. 26, 27.

16. Who ever dwells in this House, shall be sure not to want an Earthly House to dwell in, with all provision, and furniture convenient. He that gives the greater, will not deny the less. Thus our blessed Saviour reasoneth. *Is not the Life more than Meat, and the Body than Rayment.* God out of his Power and Goodness having granted unto Man his Beeing, which is the greater, will not deny him the lesser, which is the preservation thereof. And the Apostle. *He that spared not his own Son, but delivered him up for us all; How shall he not with him also freely give us all things.*

Mat.6. 25.

Rom. 8. 32.

Object. The Son of God himself, when on Earth, *had not where to lay his head.* Those Worthies mentioned in that little Book of

Mat. 8, 20.

Martyrs

Martyrs wanted houſes. *Wandering about in Sheep-Skins, and Goat-Skins, in Deſerts, and in Mountains, and in Dens, and Caves of the Earth.* Saint *Paul*, deſcribing the condition of himſelf, and his fellows, ſaith. *Even unto this preſent Hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place. Now the Diſciple is not above his Maſter, nor the Servant above his Lord.* And who will be ſo arrogant as to think himſelf better, or better privileged, than thoſe of whom the World was not worthy, or that Holy Apoſtle?

Heb. 11. 37. 38.

1 Cor. 4. 11.

Mat. 10. 24.

Anſw. Touching our Saviour, as he was Voluntary poor to enrich us. *Ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* He ſorrowed that we might rejoyce, dyed that we might live. So he would be houſeleſs, that none of his might want

2 Cor. 8. 9.

a Houſe. 1. As for thoſe other Worthies, God did indeed exerciſe their faith, and patience. Yet 2. their Dens and Caves were better to them, than any Earthly Palaces, having God's gracious preſence with them, which was better to them than ten Houſes: (as *Elkanah* to *Hannah*, *Am not I better to thee than Ten Sons?*) Though *Paul* had no Houſe of his own, yet thoſe that had, willingly received him into theirs. *Lydia* did ſo. *If ye have judged me faithful unto the Lord, come into my houſe, and abide there, and ſhe conſtrained us.* So did *Publius* the Chief Man of the Iſland receive him, and his Company, and lodged them *Three Days courteouſly.* And *Paul dwelt two whole Years in his own hired Houſe.* Thus God provided for *Elijah* and *Eliſha*, and thus he provided for his Goſpel-Miniſters, who have not been ſuffered to live in their own Houſes.

1 Sam. 1. 8.

Acts 28. 7. 30.

1 King. 17. 9.
2 King. 4. 8.

17. They that dwell in this Houſe

Houſe here, are ſure of an Heavenly Houſe hereafter. *We know that if our Earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not made with hands, Eternal in the Heavens.* 2 Cor. 5. 1.

18. While they are here, they are, or may be ſure no evil ſhall befall them, *Becauſe thou haſt made the Lord, even the moſt High, thy Habitation, there ſhall no evil befall thee.* See parallel promiſes, *Pſal.* 121. 7. *Pro.* 12. 21. 19. 23. *Eccl.* 85. By evil, is not meant moral evil, ſin and iniquity. Evil of fault or crime, for the holieſt are not free from this, while on this ſide Heaven. *There is not a juſt Man on Earth that doth good and ſinneth not.* Eccl. 7. 20. *Who can ſay I have made my Heart clean, I am free from my ſin.* Pro. 20. 9. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us; if we ſay we have not ſinned, we make God a lyar; and his word is not* 1 Joh. 1. 8, 10.

in

Jam. 3. 2. *in us: in many things we offend all.* Nor are injuries and wrongs from Men intended, in which ſenſe evil is ſometimes taken, for
Pro. 17. 13. none are more ſubject to theſe, than the Houſhold of God, nor the matter of any other pœnal evil
20. 22. ſent by God, (as indeed all ſuch
Pſal. 35. 12. evils are) for theſe befall as well the Righteous, as the wicked. *All*
Eſay 45. 7. *things come alike to all, there is one*
event to the Righteous, and to the
Amos 3. 6. *wicked, to the good, and to the*
clean, and to the unclean, to him
Eze. 21. 3, 4. *that ſacrificeth, and to him that*
Eccl. 9. 2. *ſacrificeth not. As is the good, ſo is the ſinner; as he that ſweareth, ſo he that feareth an Oath.* As the evil partake of common bleſſings with good Men; ſo the good of common judgments with evil ones: yea it is obſerved, that when God brings any common judgments, he uſually begins with his own, the dearly beloved of his Soul. Yea, that his ſtroaks are ſorer upon them than upon any others. Yea, and when

when wicked Men (whoſe habitation the Devil is, as they are his, for he dwells in them; yea, they are incarnate Devils) when theſe I ſay are free from all manner of outward evils, pious Men who have made God their habitation, have immunity from none. And that they are more-over obnoxious to inward affiictions, terror of Conſcience, and wounds of Spirit, which is an intolerable preſſure; and therefore the promiſe muſt be underſtood of their freedome from the form of pœnal evils, which is the revenging wrath of God, and the power ſuch evils have to ſeparate the Soul from the Love of God. And the meaning is, they never have any dram of God's revenging juſtice on them. A little of his chaſtiſing wrath ſome afflictions may have, for a little moment; nor ſhall any of them ſingly, or all of them joyntly be able to ſeparate them from his Love in Chriſt. Nay, they ſhall all co-operate

Joh. 6. 60.

Rom. 8. 38, 39.

Mat. 6. 13.

rate for the furtherance of their spiritual and eternal good. They believe as they are taught to pray that God would deliver them from
Exod. 14. 13. all evil; That is, that he will either keep away evil imminent, that it come not at all, or that he will
Psal. 69. 14, 15. so assist in suffering, as that they shall not sink under the burden, or that he will take away the force and strength of the Instrument,
Dan. 3. 27. 6. 22. that it shall not be able to act according to its Nature, or that he will remove the evil clean away;
2 Sam. 24. 25. or finally that he will take them
Esay 57. 1. away from the evil to come, or that he will alter the nature of the evil, and turn it to good. One of these ways God will deliver them
1 Kings 14. 13. whose habitation he is, and any of
2 King. 22. 20. these ways is this promise made
Gen. 30. 20. good to them.

No more need to be said to prove the Lord the best Habitation, and them to be the most, yea the only happy ones, who have made him their habitation.

THE

THE SECOND SERMON.

THe Queſtion will be, what it is to make God our Habitation? And how may we know that we dwell in him? To the firſt part of the Queſtion, I anſwer, it is to make choice of him, to cloſe with him, and to cleave unto him.

1. To make choice of God, as the ſole Seat of our Souls reſt, and the only object of the Worſhip and Service of our whole Man. The chief end and uſe of a Houſe is well known to be reſt. *Where is the Houſe that ye build unto me,* Eſa. 66. 1. *and*

and where is the place of my rest. Every Man's House is the place of his rest? *My People shall dwell in a peaceable Habitation, and in sure dwellings, and in quiet resting places. I Nebucadnezar was at rest in my House.*

32. 18. Dan. 1. 5.

Rest is both the Privation, and a perfection of motion. That in respect of the acquisition of the end of motion. For therefore things move that they may rest. Rest is deservedly esteemed a choice and chief good. We may say of it, what the Preacher doth of Light. (*Truly Light is sweet*) Truly rest is sweet. It was no deception of sight in *Issachar*, when *he saw that rest was good:* The truth is, it is the good of goods. It may be said of it, as *David* did of *Goliah*'s sword. *There is none like that, give it me.* No good like this of rest, all other good things without it *availe nothing.* All Creatures desire rest, *the wild Beasts of the Desart, and of the Island, the Satyr, and the Screetch*

Eccl. 11. 7. Gen. 49. 15. 1 Sam. 21. 9. Esa. 5. 13.

ſcreetch-Owle ſeek and finde for themſelves a place of Reſt. It's noted as a comfortable priviledge, which Foxes, and the Birds of the Air had above our Saviour, that they had *Holes and Neſts to reſt in. The Dove ſent out of the Ark ſought, but found no reſt for the ſoal of her foot, therefore returned again to that place of her reſt.* Special Order is taken for the Oxe and the Aſs, that they ſhould have One Day of Reſt in Seven; It kils the heart of the Earth to be alwayes tilled, and therefore the Country-man lets it lye ſometimes fallow, that by taking reſt it may get heart. The very Devils affect a Houſe upon this account. *The unclean Spirit gone out of a Man, walked through dry places, ſeeking reſt and finding none, I will, he ſays, return unto my Houſe where I came out, where I had reſt.* Yea, God himſelf ſeems to be joyed, when a Houſe of reſt was builded for him to dwell in. *Ariſe O Lord*

Eſa. 34. 14.

Mat. 8. 20.

Gen. 8. 9.

Exod. 23. 12.

Mat. 12. 43, 44.

Psal. 132.8. *unto thy rest, the Lord hath chosen Zion, he hath desired it for his*
13,14. *Habitation. This is my rest, for ever here will I dwell, for I have desired it for a Habitation, and he blessed the seventh Day, because that he rested thereon from all his Work.* The best thing one friend can wish to another, or procure for
Gen. 2. 2, 3. another, is rest. *The Lord grant that you may finde rest, my Daughter; Shall I not seek rest for thee? that it may be well with thee.* And the worst mischief one can do his Neighbour, is to spoyle his rest.
Pro. 24. 25. *Lay not wait, O wicked Man, against the dwelling place of the righteous, spoyle not his resting place.* The goodness and badness of every Mans condition is measured by rest.
Eccl. 6. 5. *This hath more rest than the other.* Yea for rest Death it self is desirable. *Why dyed I not from the Womb? Why did I not give up the Ghost, when I came out of the Belly? Then had I been*
Job 3 11, 13. 17. 18. *at rest. There the weary be at rest.*

There

There the Priſoners reſt together.

Though bodily reſt be a great good, and promiſed as a bleſſing. *Thou ſhalt take thy reſt in ſafety,* Job 11. 18. *Iſrael ſhall be in reſt and quiet, yet it is not to be* Jer. 30. 10. compared to the reſt of the Soul, which indeed is the Soul of reſt. And without which, the beſt reſting places with the greateſt conveniencies that the Eſt. 5. 10. 14. whole World can yield, can give no content, witneſs *Haman*. And the tranſcendent excellency of this reſt is evidenced by its contrary, a reſtleſs unquiet mind is a burden importable. Pro. 18. 14.

Let the Queſtion be put concerning this reſt, which *Job* propounds. *But where ſhall wiſdome be found, and where is the place of Underſtanding?* Job 28. 12. Where may we finde the Souls Reſt, and what is the place of its repoſe? The Anſwer is given negatively, that it is not to be found in any Creatures. They will each of them give the ſame anſwer, which the depth of

the Sea doth; It is not in me, *the*
Id. 14. *Depth saith, and the Sea saith, it*
is not in me.

Herb. Ch. Peace.

Sweet peace, where dost thou dwell, I humbly
Let me once know. (*crave,*
I sought thee in a secret Cave,
And ask'd if peace were there?
A hollow Wind did seem to answer no.
Go seek else where.

I did, and going, did a Rain-bow note,
Surely thought I,
This is the Lace of Peaces Coat;
I will search out the matter.
But while I lookt, the Clouds immediatly
Did break and scatter.

Then I went to a Garden, and did spie
A gallant Flower.
The Crown Imperial sure, said I
Peace at the root must dwell.
But when I digg'd, I saw a Worm devour
What shew'd so well.

Plea-

Pleaſures, Riches, Honours, under which all the good things of the World are comprehended, are utterly impotent, altogether inſufficient to give the Soul of Man any Reſt.

Herb. Dot.

Falſe glozing pleaſures Casks of Happineſs,
Fooliſh Night fires Womens and Childrens wi-
Chaſes in Arras, guilded emptineſs, (*ſhes,*
Shaddows well mounted, dreams in a Career,
Embroider'd lies nothing between two diſhes;
Theſe are the Pleaſures here.

Riches ſeem to be ſomething able to do ſomething in order to this end, but in truth they are nothing, can do nothing. *Labour not to be rich*----- *Wilt thou ſet thine Eyes upon that which is not? wherefore do you lay out your labour for that which ſatisfyeth not?* Pro. 23. 4, 5. Eſa. 55. 2.

Take Earthly Honours in, and take his teſtimony, who had all theſe in abundance, made tryal of

them, to finde what good was in them, and was more able to improve them, than was ever any meer Man, since the fall, and hear him after his utmost experimental disquisition, that not only, he found not what he taught, namely rest for his Soul. *Vanity of Vanities* (saith the Preacher) *Vanity of Vanities, all is Vanity.* But that he found the clean contrary trouble, sorrow, anguish, bitterness, Vexation of Spirit.

Eccl. 1. 2.

The rich Man is brought in singing a Requiem to his Soul. *Soul thou hast much goods laid up for many Years, take thine ease, eat, drink and be merry.* But wisdom upbraids his folly for placing his joy and peace in his possessions and promising to give his Soul ease and rest in his abundance.

Luk. 12. 16. 20.

Id. 20. 21.

2. Nor is it to be found in knowledge, Humane or Divine, not in the former, *For in much wisdome is much grief, and he that increaseth knowledge, increaseth sorrow*

ſorrow. Learning cannot be attained without great pains of mind and body, and he that hath attained the higheſt degree and greateſt meaſure, hath his minde more unſatisfied, than when he began to ſtudy. And herein Children and fools have the advantage who as they want wit, ſo they want wo. Not to know much, but to know nothing in the ſweeteſt life of all. Nor in this neither, for experience ſhews, that ſuch that give themſelves moſt to the ſtudy of Scripture, and get greateſt ability to diſcourſe of Divine matters: are as far from reſt, as others which appears by the falling off, of many of them from one Sect to another, till they have made tryal of every diſpenſation (as they call it) and then they are as far from ſatisfaction as ever, and farther.

3. Nor in a form of Godlineſs, 'tis not the outward profeſſion of the true Religion, nor frequent

them, to finde what good was in them, and was more able to improve them, than was ever any meer Man, ſince the fall, and hear him after his utmoſt experimental diſquiſition, that not only, he found not what he taught, namely reſt for his Soul. *Vanity of Vanities* (ſaith the Preacher) *Vanity of Vanities, all is Vanity.* But that he found the clean contrary trouble, ſorrow, anguiſh, bitterneſs, Vexation of Spirit.

Eccl. 1. 2.

The rich Man is brought in ſinging a Requiem to his Soul. *Soul thou haſt much goods laid up for many Years, take thine eaſe, eat, drink and be merry.* But wiſdom upbraids his folly for placing his joy and peace in his poſſeſſions and promiſing to give his Soul eaſe and reſt in his abundance.

Luk. 12. 16. 20.

Id. 20. 21.

2. Nor is it to be found in knowledge, Humane or Divine, not in the former, *For in much wiſdome is much grief, and he that increaſeth knowledge, increaſeth ſorrow*

ſorrow. Learning cannot be attained without great pains of mind and body, and he that hath attained the higheſt degree and greateſt meaſure, hath his minde more unſatisfied, than when he began to ſtudy. And herein Children and fools have the advantage who as they want wit, ſo they want wo. Not to know much, but to know nothing in the ſweeteſt life of all. Nor in this neither, for experience ſhews, that ſuch that give themſelves moſt to the ſtudy of Scripture, and get greateſt ability to diſcourſe of Divine matters: are as far from reſt, as others which appears by the falling off, of many of them from one Sect to another, till they have made tryal of every diſpenſation (as they call it) and then they are as far from ſatisfaction as ever, and farther.

3. Nor in a form of Godlineſs, 'tis not the outward profeſſion of the true Religion, nor frequent

uſe of holy Ordinances, or religi-
2 Kings 4. 29. 31. ous exerciſes, publick, private, ſecret, that hath any more power, to bring reſt and quiet to the ſoul, than *Eliſhah*'s ſtaff laid upon the dead Childes face, had to bring heat or life into it. The frequent complaints of many Chriſtians that are much in both confirm this.

4. Much leſs in Doctrines and Inventions of Men. Theſe are Husks that Swines do eat, they that fill their Bellies with them,
Zech. 10. 2. are like unto *Pharaoh*'s lean kine. And as they nouriſh not, ſo they quiet not; miſerable Comforters are they all. All that would take up their reſt in any of theſe, may hear the Prophet ſpeaking thus unto them, *Ariſe ye and depart, for*
Mal. 2. 10. *this is not your Reſt.*

Poſitively, the Souls true reſt is to be had only in God, who is a fit Harbour and Heaven for the heart to caſt Anchor in; becauſe he is a Spirit. 2. Being infinite, he is able to fill the boundleſs and endleſs

endleſs deſires of it. Moreover he made the Soul for himſelf. And gave it at the firſt a Being in himſelf, a local Being in the Body, and a Spiritual Being in himſelf. This being in God is Mans firſt being, when Man fell by ſin, God in Juſtice caſt him out of himſelf, Forſook him; and ſo the Union and the Communion that he had with God was broken off. Hence it is that the Soul being out of God, its proper Habitation, can have no true reſt, till it return thither: *Return unto thy Reſt, O my Soul.* Pſal. 116. 7.

The firſt ſtep the Soul takes in this return to its reſt, is a free and well-adviſed choice of God to dwell in him, and ſerve there, obſerving and conforming to the Laws and Orders of the Houſe.

Joſhua put the Children of *Iſrael* to their choice. *Chooſe you this Day whom you will ſerve, whether the God your Fathers ſerved on the other ſide of the Flood,* Joſ. 24. 25, 26.

Flood, or the Gods of the Amorites in whoſe Land ye dwell, if it ſeem evil unto you to ſerve the Lord. Profeſſeth her reſolution; that whatſoever they did, what choice ſoever they made, *He and his Houſe would ſerve the Lord.* They make the ſame profeſſion, expreſs the ſame reſolution. God forbid that we ſhould do otherwiſe, we are witneſſes againſt our ſelves, that we have choſen us the Lord to ſerve, even the Lord our God, him will we ſerve, and his Voice will we obey. Such a choice *David* made. I have voluntarily Decreed to give up my ſelf to be guided by thy Word. *I have choſen thy Precepts,* above other things for my ſoverain good and treaſure: with which I am reſolued to be ſatisfied and contented, and preciſely to order my words, and thoughts, and actions according to them. *Having inclined my Heart to perform thy Statutes always, even unto the end. And being*

Pſal. 119. 173

ing fully purpoſed that my Mouth ſhall not tranſgreſs, and that my Feet ſhall run the wayes of thy Commandments. Psal 119. 112. 17. 3. *Yea, were I put to my choice, I would chooſe rather* to ſit at the Threſhold of the Houſe of my God, *to be a Doorkeeper in it, than to dwell in the Tents of Wickedneſs.* Psal. 119. 32. The like choice did the three Children make, and ſo did *Daniel*, and *Moſes*, and *Mary*, and thoſe ancient Martyrs, who would *not accept deliverance*, which was offered them conditionally, that they would deny the true God, and not ſerve him: this is the firſt way whereby Men make God their habitation, namely by chooſing him, giving him their judgments, wills, and affections, the probation before all other Perſons, or things, or ſervice. *Whom have I in Heaven but thee, and there is none upon Earth that I deſire in compariſon of thee.* Psal. 73 25. 63. 3. *A Day in thy Courts is better than a thouſand. Thy loving kind-* 118 8, 9.

kindneſs is better than Life. How
Zech. 2.11. *much better is thy Love than Wine, and the ſmell of thine Oyntments than all Spices? The Law of thy Mouth is better to me than thouſands of Gold and Silver. It is better to truſt in the Lord, than to put confidence in Princes.*

The ſecond follows, which is by
Eſay 56. 3. cloſing with him. *Many Nations ſhall be joyned unto the Lord, and*
6. 7. *ſhall be my People, and I will dwell in the midſt of them.* This joyning makes this natural dwelling. *Nei-*
1 Cor. 6. 17. *ther let the Son of the Stranger that hath tyed himſelf to the Lord, ſpeak, ſaying, the Lord hath utterly ſeparated me from his People. Alſo the Sons of the Stranger that joyn themſelves to the Lord to ſerve him, and love the Name of the Lord, to be his ſervants, even them will I bring to my holy Mountain, and their Sacrifices ſhall be accepted. He that is joyned to the Lord, is one Spirit.* United with Chriſt, and ſo to God the Father, in

in Body and Soul, as by a Bond of ſpiritual Matrimony in the Communion of the Spirit of Holineſs.

This actual cloſing with God is, eſpecially by faith, which is a truſting in his mercy, through the mediation of his Son, with an obedientiall affiance. *I have truſted in thy mercy*, and by this means made thee my Habitation, and Salvation, wherein I take no ſmall Conſolation. *Let him truſt in the Name of the Lord, and ſtay upon his God.* Rely with hearty confidence upon his faithful promiſes, and moſt powerful, wiſe, and good providence, for preventing and removing of evils; and obtaining all good, ſpiritual, temporal, and eternal. The want of this is noted in that wicked mighty Man. *Loe this is the Man that made not God his ſtrength, but truſted in the abundance of his Riches, and ſtrengthned himſelf in his wickedneſs.* By repenting whereof, and cloſing with God, by a religious truſt, he might have

Pſal. 13. 5.

Eſay 50. 10.

Pſal. 52. 7.

have made him his dwelling place; for not doing ſo, he is threatned to be pluckt out of his own dwelling place.

5.

3. God is made our Habitation by cleaving to him, thus cloſed with perſevering in faith and holineſs, adhearing conſtantly, and abiding faithfully to God. Seeking and expecting all our ſafety from his ſole protection, and accordingly qualifying our ſelves for a capacity thereof, keeping in the way, to which he hath promiſed his ſafeguard. This is the meaning of the ſubject of this propoſition in the firſt Verſe of this Pſalm. *He that dwelleth in the ſecret Place of the moſt High.* The ſame with making the Lord, even the moſt High, our Habitation. Sticking faſt alſo to him with the affections of the heart, eſpecially that of Love, which hath the Nature of Glew. *The Soul of Jonathan was knit with the Soul of David, and Jonathan loved him as his own Soul.*

1 Sam. 18. 1.

Ruth

Ruth clave to Naomi; intreat me not ſays ſhe to hear thee, or to return from following after thee: For whither thou goeſt, I will go; and where thou lodgeſt, I will lodge; where thou dyeſt, will I dye; and there will I be buried. Hezekiah cleave unto the Lord, and departed not from him, but kept his Commandments; him ſhalt thou ſerve, and to him ſhalt thou cleave; thus thou ſhalt make him thy habitation. Ruth. 1. 14. 16. 2 Kings 18. 6.

To the later Branch of the Queſtion, I anſwer in the words of the Apoſtle *John*, in his firſt Epiſtle, where he gives among others theſe four Characters of Perſons dwelling in God. Char. 1ſt. 1. *He that keepeth his Commandments, dwelleth in him, and he in him.* 1 John 3. 24. The Commandments of the moral Law are meant, which whoſoever keepeth, approves himſelf to God and Men, and to his own Conſcience, that he hath his dwelling in God. He that lives in the breach of them, evidenceth that

that he hath not his abiding in God. Nor will obedience to ſome of theſe Commandments be any comfort to a Mans conſcience that God is his habitation. That young Man in the Goſpel could ſay to Chriſt, who bad him, if he would enter into life, keep the Commandments, and mentions ſundry of them; *All theſe things have I kept from my Youth up.* The proud Phariſee thanked God he was not as other Men were, Extortioners, Unjuſt, Adulterers, that he faſted twice a Week, and gave Tithes of all that he poſſeſſed. *Herod* did many things.

Mat. 19. 16. 23.

Luk. 8. 11, 12.

Mat 6. 20.

Jam. 2. 10.

Obedience muſt be Univerſal; *Whoſoever ſhall keep the whole Law, and yet is guilty in one point, offendeth in all. David did according to all that God commanded him. Zacharias and Elizabeth walked in all the Commandments and Ordinances of the Lord; then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments.*

1 Kings 9. 4.

Luke. 1. 6.

Con-

Conſcience muſt be made of every ſin, great and ſmall. They only are bleſſed that do no iniquity. *I have refrained my Feet from every evil way. I hate every falſe way.* Darling ſins muſt be abandoned and abominated, ſins of conſtitution, calling, company. *I kept my ſelf from mine iniquity.* So muſt every ſecret ſin, even of thought. *Why ſhould I think upon a Maid? Whoſoever ſhall break one of theſe leaſt Commandments, ſhall be excluded out of Heaven; yea, all appearance of evil muſt be abſtain'd from.* And conſcience muſt be made of every duty, how coſtly, dangerous, or difficult ſoever. 2 *Cor.* 8. 7. *Phil.* 4. 8, 9. *Dan.* 6. 10. *Rom.* 12. 19, 20. True it is, we muſt be moſt careful of ſuch duties, that God hath laid a charge upon us, eſpecially to perform, namely ſubſtantial duties of Piety and Charity, and the duties of our particular Callings and Relations. *Mat.* 22. 38, 39. 23. 23, 24. 1 *Sam.* 15. 22. *Hoſ.* 6. 6.

Pſal. 119 3. 101 104. 18. 23 Mat. 5. 19. 1 Theſ. 5 22.

Luk. 3. 13, 14. 1 *Tim.* 6. 1, 2. *Tit.* 2. 15. *Eph.* 5. 22.

Not that it is expected that we should legally keep all these Commandments, for this is impossible, while we are in these earthly Tabernacles. Evangelical obedience will be accepted which stands in five things. 1. That we approve of all the Commandments of God.

Psal. 119. 128 *I esteem all thy Commandments to be right, the Law is holy, the*

Rom. 7. 12. *Commandment is holy, just and good.* 2. That we unfeignedly will, and earnestly endeavour to keep the

Heb. 13. 8. whole Law. *We trust we have a good conscience in all things willing*

Psal. 119. 5. *to live honestly. O that my ways were directed to keep thy Statutes. Let*

Neh. 1. 11. *now thine Ear be attentive to the Prayer of thy Servants, who desire to fear thy Name.* 3. That there be in us as earnest an endeavour.

Act. 24. 16. *Herein do I exercise my self to have always a Conscience void of offence both towards God and Man.* 4. That we unfeignedly re-

repent, as oft as we fall or fail: Grieving that we have done amiſs and reſolve to do ſo no more. *If thy Brother Sin againſt Thee ſeven times in a Day, and ſeven times in a Day turn again to thee, ſaying, I repent: thou ſhalt forgive him. Repent and be converted, that your ſins may be blotted out. I gave her ſpace to repent of her Fornication, and ſhe repented not. They repented not to give him glory, neither repented they of their murders, or of their Sorceries, nor of their thefts, no Man repented him of his wickedneſs, ſaying, what have I done?* There was under the Law a Sacrifice, even for Perjury, whereby a Man ſeals himſelf to the Devil.

Luk. 17. 4.

Acts 3. 19.

Rev. 2. 21. 16. 9 & 21.

5. That we believe in the Lord Jeſus Chriſt, apprehending and applying the promiſes of pardon made in his blood. *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

Acts 16. 31.

2. *Hereby know we that we dwell*

Char. 2.

1 Joh. 4. 13 *in him, and he in us, because he hath given us of his Spirit.* By spirit are meant the gifts or workings of the Holy Ghost, which are twofold: one inferiour, once slightly enlightning Mens mindes, this is common to the Elect, with many reprobates, who are said *to be made* Heb. 6 4. *partakers of the Holy Ghost.* All that before God are rightfully baptized, receive the Holy Ghost according to the promise. *No Man* Acts 2. 38. *being able to say that Jesus is the* 1 Cor. 12. 3. *Lord, but by the Holy Ghost.* The other is a supream gift, peculiar to the Elect only, a new quality of Holiness infused into the Soul, transforming the whole Man, effecting a real change and alteration of the whole Man from evil to good, enabling him to make a good confession, and to walk in Love, which are the two next Characters.

Char. 3. 3. *Whosoever shall confess that* Joh. 4. 15. *Jesus is the Son of God, God dwelleth in him, and he in God.* This confes-

confeſſion includes and comprehends in it four things. 1. A diſtinct and cordial knowledge of this, and all other fundamental Articles of the Chriſtian Faith, which are inſeparable in their own Nature, (For if Jeſus Chriſt be the Son of God, all his Doctrine muſt be a Divine and everlaſting truth) Eſpecially of that which the Goſpel reveals, concerning Chriſt, namely that he is an alſufficient Saviour; and offered indefinitely to every reaſonable Creature, that will receive him in a Matrimonial Covenant, as a Wife receives her Husband to be governed by him, and to cleave unto him in every condition. 2. A lively aſſent of the mind to all this is an undoubted truth, with a free and full conſent of the will, to this bleſſed offer for the incomparable goodneſs of it, rolling and relying upon his Perſon and merits for the obtaining of remiſſion of ſins, and everlaſting life after

Death. According to that of the Apoſtle: 1 Tim. 1. 15. *This is a faithful ſaying, and worthy of all acceptation that Jeſus Chriſt came into the World to ſave ſinners.* 3. A Verbal acknowledgment of theſe, and all other known and believed Goſpel Verities, with an open profeſſion of them, before the face of the World. That this is neceſſary to be found in every one that would approve himſelf to have Intereſt in God, and poſſeſſion of him, as his Habitation, appeares belike (in God's grace by Chriſt, is) by faith in the heart, as in a lively Spring, and in confeſſion, as a continual reſpiration, both which are promiſed in the Goſpel. For what ſaith Rom. 10. 8, 9, 10. *Moſes, The Word is nigh thee, even in thy mouth, and in thy heart, that is, the Word of Faith, which we Preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved, for with the heart*

heart Man believeth unto Righteouſneſs, and with the Mouth confeſſion is made unto Salvation. Nor can the one be without the other. For when God hath once ſaid unto any Mans heart, *I have called thee by thy Name, thou art mine.* That Mans heart cannot but anſwer and ſay, Lord I am thine. *O Lord, truly I am thy Servant, I am thy Servant.* And what he hath heard in the Ear, he cannot but declare in the hearing of others. *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the Name of Jacob, and another ſhall ſubſcribe with his hand, and ſurname himſelf by the Name of Iſrael.* All manner of Perſons that ſhall joyn themſelves to me with my Church: ſhall make open profeſſion of my faith and ſervice, and therefore he that is aſhamed of Chriſt, and his Words, in an adulterous and ſinful Generation, that would hate, and reproach, and perſecute him for a ſtrict profeſſion thereof; or is af-

Pſal. 116.6.

Eſay 44. 5.

Mark 8. 38.

frighted hereby from making such a profession; God will never own, nor Christ acknowledge such a one. Their hidden faith shall not hide
Rev 21. 8. them from the wrath of God, who will take Eternal Vengeance on them for their Cowardize. They who through carnal fear shall not dare to make profession of my truth, (saith Christ) shall have their part fixed in the Lake, that burneth with Fire and Brimstone. These lead the Van in the rout of Reprobates marching thitherward. Among the Chief Rulers, many believed on Christ, but did not make
Joh. 12 42,43. publick profession of believing in him, for fear of excommunication; this faith of theirs was properly no faith. For a true and lively faith confesseth that with the Mouth, which is believed in the Heart. This duty of confessing God was figured under the Law, by the shaking of things offered, waving
Heb. 13 15. them to and fro before the Lord, which signified the shaking of our Lips,

Lips, as in uttering and ſpeaking forth his praiſe. *By him let us offer the Sacrifice to God continually, that is, the fruit of our lips, giving thanks to his Name.* So the telling forth frankly and boldly what we hold in matter of Religion. 4. A Vital confeſſion joyned to a Verbal. There are ſome whoſe lives give their Mouths the lye. *They profeſs that they know God, but in works they deny him, being abominable diſobedient, and unto every good work Reprobate.* Tit. 1. 15. *Unto the wicked God ſaith, what haſt thou to do to declare my ſtatutes, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee?* Pſal. 50. 16, 17.

God is love, and he that dwelleth in Love, dwelleth in God, and God in him. Char. 4. 1 Joh. 4. 16. This is a ſure note and character of our dwelling in God, when we finde that we love God for himſelf, and our Neighbour for his ſake, In obedience to his Command. *Thou ſhalt love thy*

thy Neighbour as thy self. And becauſe of his Image, which is more or leſs viſible in every Man; by this we may try the truth of the firſt note, for the love of God is the root of all true obedience to his Commandments. Nothing we do is good in his ſight, unleſs we do it out of love to him. When our Saviour gives the ſum of the precepts of the firſt Table, he does it in theſe words. *Thou ſhalt love the Lord thy God with all thy heart.* Giving us thereby to underſtand what makes all the ſervice there required to be acceptable unto God. The ſame makes the duties of the ſecond Table ſo. *Let all your things be done in love. Follow the truth in love. Above all theſe things put on Love. This makes them all lovely. Love is the fulfilling of the Law.*

Mat. 22. 37.

Rom. 16. 14.
Eph. 3. 15.
Col. 3. 14.
Rom. 13. 10.

Qu. How may we know we have this love to God and Men? *Anſw.* Where there is true love to God, the heart is ſoftned: The ſight

ſight and ſence of ſin will fill it with ſorrow, for offending God thereby. *Zech.* 12. 10. *Pſal.* 51. 3. *Luk.* 7. 38, 47. and there will be a Daily increaſe of hatred of ſin, a greater deſire after, and delight in the Word of God, and all other meanes of grace, and in the Saints of God, and a more fervent zeal againſt ſin in our ſelves and others, and for advancement of God's glory. For zeal is nothing elſe but a flame, iſſuing from the Fire of Love: And becauſe there is a zeal which is not according to knowledge, the five requiſites in the exerting of our zeal, ought to be examined, namely whether we have a good cauſe and calling, and a good Conſcience, and uſe only good meanes, and aim at a good end. Where there is true love to Men, it will be extenſive to all, and manifeſt it ſelf by unfeigned deſire of their ſalvation, and an earneſt deſire to procure them all the goods their neceſſities require accord-

Pſal. 16. 3.

Cant. 8. 6, 7.

Rom. 10. 2.

Rom. 10. 1.

Job 31. 29. according to our ability: and even
1 Sam. 24. 26. to our greateſt Enemies, compaſ-
2 King. 6. 14. 24. ſionate affection towards them, pi-
Exod. 23. 4, 5. tying and grieving for any evil
Mat. 5. 44. that befalls them, with a gentle
Prov. 25. 21. uſage of them in ſpeech and acti-
on. Thus are we commanded to
deal with our Enemies Oxe or
Aſs. Moreover we are bound to
pray for the pardon of their ſins,
and converſion of their minds and
manners, and readily to relieve
them. But eſpecially we prove our
dwelling in God by Love to the
Brethren. Chriſts whole ſpiritual
Kindred that are knit to him by
the bond of faith, and among
themſelves by that of love; Thoſe
on whom we diſcern the new Man
put on, which after God is crea-
ted in righteouſneſs and true ho-
lineſs, though different from us in
judgment, in points of faith that
are not fundamental; Our love to
theſe muſt not only be unfeigned:
So it muſt be to all others, and
Rom. 12. 9. with a pure heart free from Luſt,
1 Joh. 3. 18. and

and evil ſurmiſing, but with extraordinary heat of affection. 1 Pet. 2. 22.

Having thus proved the Doctrine, and reſolved the Queſtion, we proceed to Application: And there are three ſorts of Perſons to be dealt with.

1. Such as are, or may be ſure they have not yet made God their Habitation.

2. Such whoſe Habitation the Lord is ſure enough, but they have no comfortable aſſurance that he is ſo.

3. Such as have this aſſurance.

The firſt of theſe are the greateſt part of the Viſible Church, (as for the reſt of the World, which are 28. or 31. by computation they are without doubt without God in the World) wherein there are no leſs than one and thirty ſorts of Hypocrites, of whom eleven come not up ſo high as the profeſſion of the true Religion. The other 20. Perſons the true Religion, without being truly Religious.

ligious, Affecting the Name Religion, but dis-affecting the thing. The description of each of these are legible in *Crook*'s Characters.

Job 13. 16. *Now an Hypocrite shall not come before God*, cannot subsist in his presence, much less have his abode in him. Many of them have confidence in Gods mercies.

18. 13, 14. 11. 20. *But the Hypocrites hopes shall perish, whose hope shall be cut off, and whose trust shall be a Spiders Web: their hopes shall be as the giving up of the Ghost.*

27. 8, 9. *For what is the hope of the Hypocrite, though he hath gained when God taketh away his Soul. Will God hear his cryes when trouble cometh upon him?* There is no hope of mercy for them: no, though the fittest objects of mercy. *The Lord shall have no joy in their young Men. Neither shall have mercy on their Fatherless and Widdows, for every one is an Hypocrite.* Nothing but woe is their Portion, as appeares by those 8.

Mat. 23. woes pronounced against them by our

our Saviour in one Chapter. And he makes them (as it were) the Free-holders of Hell. All others but as Inmates, holding under them. And he hath given 14. Notes together, whereby they may be known, any one of which raigning in any Man, proves him to have nothing to do in God, that God is not his Habitation, but that he is a *Simon Magus*, was *in the gall of bitterneſs*. It is too manifeſt, alas, that moſt among us are out of God, by what hath been ſpoken in anſwer to the Queſtion. 1. There are none in compariſon that will be perſwaded to make choice of God: Not only the whole World out of the Church *lyeth in wickedneſs*, as in a deep puddle have choſen to live under the power and command of the wicked one, and *with the Swine to wallow in the mire and filth of Sin*, but alſo the whole Multitude that is within the Body and Kingdome of Chriſt: *Yea, they have choſen their*

24. 51.

Acts 8. 23.

1 Joh. 5. 19.

2 Pet. 2. 22.

Esa.66. 3,4. *their own ways, and their Soul de-*
lighteth in their Abominations.
Psal. 29.30. *When I called none did answer,*
when I spake none did hear, but
& 81. 13. *they did evil before mine Eyes, and*
chose that wherein I delighted not.
Jer. 2. 25. *They hated knowledge, and did not*
choose the fear of the Lord, they
would have none of my counsel.
Jude 5. 8. *My People would not hearken unto*
my Voice, and Israel would have
none of me. No, for I have loved
Deut.32.17. *strangers, and after them will I*
go. Strange Nations and Gods,
their Idolatries, Superstitions and
Jer. 6. 13. *Customes. They choose new Gods*
that came newly up, whom their
Fathers feared not. From the least
of them even to the greatest, every
one is given to Covetousness; from
the Prophet, even to the Priest, e-
Job 15. 5. *very one dealeth deceitfully. They*
have chosen the Tongue of the
Crafty.

Such a choice most of the sacred stock, and Members of the Church of old made. *The Sons of*

God

God ſaw that the Daughters of Men were fair, and they took them Wives, of all which they choſe. Without making any diſtinction for ſpiritual matters, or Religion, did intimate was to be done: and ſuch a perverſe choice the *Jews* long after made, who were the only Viſible Church, *For Salvation is of the Jews. They cryed all, not this Man but Barabbas. They denyed the holy One, and the juſt, and deſired a Murderer to be granted unto them.* And no other choice do the generality of the World among us at this day make. The World hath three Daughters. *The luſt of the Fleſh, the luſt of the Eye, and the Pride of Life.* One of which every one chooſeth before God; the Voluptuous the firſt, the Covetous the ſecond, the Ambitious the third. And who, or where is he or ſhe, that is not one of theſe? *Many walk, of whom I have told you often, and now tell you even weeping, that they are*

Gen. 6 2.

John 4. 22.

18. 40.

John 3. 16.

Phil 3. 18, 19.

Enemies of the Cross of Christ. Whose God is their Belly, whose Glory is their shame, who mind Earthly things.

2. There are as few that lay hold on God, joyn themselves to him, close with him. *There is none that calleth upon thy Name, that stirreth up himself to take hold of thee*; Where are there any that do as those Children returning to *Judea* did? the Children of *Israel*, and the Children of *Judah* together, of whom it is said, *They shall go and seek the Lord their God, they shall ask the way to Zion, with their Faces thither-ward. Saying, come let us joyn our selves unto the Lord in a perpetual Covenant, that shall not be forgotten. Going and weeping for repentance for their former sins*, for grief to behold their miserable Estate. Where have we any that have any such mind to joyn themselves unto the Lord? To become one spirit with him. We have too many that

Esay 64. 7.

Jer. 50. 4, 5.

Acts 11. 24.

that joyn themſelves to Harlots, making one Body with them: Like the *Iſraelites* that committed Whoredom with the Daughters of *Moab*; and then joyned themſelves with *Baal Peor*, and 2 Cor. 6. 16. that joyne together with Thieves, and Drunkards, and Enemies to God and goodneſs. Saying, *Come with us, let us lay wait for blood,* Pro. 1 11. *let us lurk privily, for the Innocent without cauſe:* though they have done us no wrong. *Come let us* Jer. 18. 18. *deviſe devices againſt Jeremiah, let us ſmite him with the Tongue,* lay accuſations and calumnies againſt him.

3. There are fewer that cleave unto the Lord. How many viſible Members of the Church joyned a Covenant with God by Baptiſme, and in fellowſhip with his People, have fearfully apoſtatized? yea, ſome that have been eminent for knowledge, profeſſion, and practice of piety, are fallen from their holy principles and practices. Some

2 Tim. 4. 10. to ſcandalous and foul ſins; ſome to Popery, and other Hereſies; ſome to Prophaneneſs, and ſome to Worldlineſs, like *Demas*, who forſook *Paul*, *Having loved this preſent World:* The eaſes, commodities, and carnal ſecurities thereof. How many are there in whom we may ſee, as in him that fulfilled which our Saviour ſpeaketh? Many that were the firſt, the forwardeſt in their love to the Word, in the Mat. 19. 30. work of God, in publick, domeſtical, and ſecret duties, are now become the laſt, the backwardeſt of all others: 2 Pet 2. 20. *After they had eſcaped the pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, They are again intangled therein, and overcome by the Devil.* Again, in ſome Mat. 12.43. manner, and for ſome time they fought, whereby he hath for ever poſſeſſed himſelf of them. To whom it is happened, according 2 Pet. 2. 22. to the true Proverb. *The Dog is turned to his own Vomit again,*

and the Sow that was waſhed, to her wallowing in the Mire.

4. How few have any care to keep the Commandments of God? How many give that anſwer to his Prophets, preſſing obedience, which thoſe *Jews* did to *Jeremy*? *As for the word that thou haſt ſpoken unto us in the Name of the Lord, We will not hearken unto thee. But we will certainly do whatſoever thing goeth out of our own Mouth, willingly walking after the Commandments of Men.* Jer. 44. 15, 16. Hoſ. 5. 11.

5. Where almoſt ſhall we finde ſuch a one as *Joſhua*? *a Man in whom is the Spirit, to whom God hath given his good Spirit, upon whom the Spirit of the Lord reſteth* (as it did upon Chriſt) *the ſpirit of wiſdom and underſtanding, the ſpirit of counſel, and might, the ſpirit of knowledge, and of fear of the Lord, the ſpirit of grace and of ſupplication, the ſpirit of ſanctification, of meekneſs, of faith, of love, and of a ſound mind.* Such Numb. 27. 18. Nehe. 9. 20. Eſay 11. 2. Zech. 12. 10. Rom. 1. 4.

1 Cor. 4. 21. a Spirit as *Caleb* had, *fulfilling to*
2 Cor. 4. 13. *follow God.* No such spirit ap-
2 Tim. 1. 7. pears in many in our Days. In
most there is the evil spirit, *the*
Numb. 14. 24. *spirit that worketh in the Chil-*
dren of disobedience. A perverse
Eph. 2. 2. spirit, *The Lord hath mingled a*
spirit of perverseness in the Land.
He hath taken away the under-
standing, and troubled them, as if
they had drunk some stupifying
Esay 19. 14. Drink. *A Spirit of deep sleep.* The
Lord hath punished their volunta-
ry blindness with a greater asto-
nishment, depriving them quite of
the light of his spirit, against whom
20. 10. they rebelled, giving themselves
over to the spirit of darkness. *The*
spirit of the World, such a spirit
Rom. 11. 8. as hath no proportion nor corre-
spondency, but only with worldly
2 Cor. 2. 12. things, which it only values and
affects. If Men had the holy spirit
of God given them, they would
Rom. 8. 14. *be led by him:* follow his direc-
tions and good motions for the guide
and Governor of their life; *they*
would

would live in the spirit, and walk in the spirit, and strive in the newness of the spirit: and give and offer unto God a spiritual worship according to his nature. *Bring forth the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance: but the clean contrary.* But none of all this they do, and therefore God hath not given them his spirit, and consequently they do not dwell in God.

Gal. 5. 25. Rom. 7. 6. John 4. 24. Gal. 5 22. 23.

6. Very few confess truly that Jesus Christ is the Son of God, *They know nothing of him, and his Gospel, as they ought to know,* distinctly, humbly, savourly, practically. They give not their unfeigned assent and consent unto his Holy Liturgy, that all in it is truth and goodness, nor do they own and acknowledge him with their Lips and Lives.

1 Cor. 8. 2.

7. Most Men are so far from dwelling in Love, that the hatred both of God and Men dwells in

them. They are haters of God could wish there were no God. Though with their Tongue, some shew much love, yet with their hearts they hate him, and his Laws, and wayes. And so they do his People, as *Cain* did *Abel*, and *Ahab Micaiah*, wishing evil to them, out of a rooted and setled malice, and that for their Holiness, though they pretend it is for their hypocrisie; and if any wrong them, they bear implacable spirits towards them: by this it appears they dwell not in God.

Rom 1. 30.

Ezek. 33.31.

1 John 3. 12.

1 Kings 22. 8.

Now my business with all these, is to advise them to give all diligence, to give themselves no rest, till they have gained the Lord, even the most High, to be their habitation, and to instruct them in the means conducing to this end.

Motives, many might be given, but sufficient hath been spoken in the beginning of this Discourse, concerning the desirableness and excellency of Rest in general, and

of

of the Souls reſt, which is to be found only in this Houſe. To which I ſhall add, that in no other a Man that takes his reſt can be ſecure and ſafe, but in this he may. *I will both lay me down and ſleep, for thou Lord makeſt me dwell in ſafety. If thou prepareſt thy heart, makeſt thy ſelf fit to lodge under the ſhaddow of the Almighty, Thou ſhalt take thy reſt in ſafety. Alſo thou ſhalt lye down, and none ſhall make thee afraid. Whoſo harkneth to me,* uſeth means to have his abiding in me, *ſhall dwell ſafely, and be quiet from the fear of evil.* God ſayes to every one, whom he ſends his Miniſters unto, to come and take their Reſt in him; As *David* to *Abiathar*, *Abide thou with me, fear not, for thou ſhalt be in ſafe-guard.* Thoſe *Egyptians* that *feared the Word of the Lord*, threatning a direful hayle which ſhould come on the morrow, and ſhould deſtroy all Men and Beaſts, which were out of Houſes,

Pſal. 4. 8. 91. 1.

Job 11. 13. 18, 19.

Pro. 1. 33.

1 Sa. 22. 23.

Exod. 9. 18-22

Houſes. *Made their Servants, and their Cattel flee into Houſes. He that regarded not the word of the Lord, left his Servants and his Cattel in the Field, to their deſtruction.* It will be the deſtruction of you and yours to Eternity, if you get not your ſelves and them timely into this Houſe, where and no where elſe there is ſafety.

The general means is implyed in the word *making*, which ſpeaks ſtirring and action. As God the
1 Cor. 1.30. Father hath *made his Son Jeſus Chriſt unto believers, wiſdom, righteouſneſs, and ſanctification, and redemption.* So he that by faith in Chriſt, which works by Love, makes God unto himſelf all that to him, which in all eſtates may give him comfort, and ſatisfaction, his King, Lord, Husband, Father,
Pro. 13.4. Sheapherd, Son, Shield, Comfor-
21. 25. treſs, Hiding-place, Habitation and Portion: You that have as yet no ſuch portion in God, ariſe and be doing. *The Soul of the Sluggard deſireth*

desireth and hath nothing, because his hands refuse to labour; but the soul of the diligent shall be made fat. Such shall be abundantly satisfied with the fatness of God's House: and he shall make them drink of the Rivers of his pleasures. Wherefore do they spend Money for that which is not Bread, and their labour for that which satisfieth not? Heathens were wont to say, the Gods sell good things to Men for Labours. Psal. 36. 8.

True it is, all Men are alwayes making. We read of many that have made, and do make wofull work. *They made a Calf in Horeb. Ephraim hath made many Altars to Sin. They have made goodly Images, Molton Images of their Silver and Idols, according to your own understanding. Their Feet run to evil, and they make haste to shed innocent blood. They have made their hearts as an Adamant Stone. Woe to thee that puttest thy Bottle to thy Neighbour, and makest* Psal. 106 19. Hos. 8. 11. 10. 1. 13. 2. Esay 59. 7. Zech. 7. 12. Heb. 2. 15. Mat. 15. 6. 21. 13.

1 Tim. 1. 19. *makest him drunken. We have made Lies our refuge. Ye have made the Commandment of God of none effect. By the Tradition ye* Pro. 14. 9. *have made my House a Den of* Acts 23. 13. *Thieves. Some having put away Faith and a good Conscience, concerning faith have made shipwrack.* Rev. 22. 15. *Fools make a mock of sin.* Such kind of making makes Men meet to be made partakers of the Inheritance of the Devil, and his Angels in blackness of darkness for ever.

Another manner of making is required of them that would have God to become their Habitation. Ezek. 18. 31. Jer. 18. 11. *Cast away from you all your transgressions, whereby ye have transgressed; and make ye a new heart,* Luk. 3. 4. *and a new spirit: return ye now every one from his evil way, and make your ways and your doings good; Prepare ye the way of the* Heb. 12. 13. *Lord, make his Path streight. Make straight Paths for your Feet. Make* 2 Pet. 1. 10. *the way of the Gospel easie for you.*

you. By the diligent *Obedience*, *give diligence to make your Calling and your Election sure.*

More particularly consider, what they that want a House, and hear of a good one to be had, do, and do likewise.

1. They are sensible of, and lay sadly to heart their misery thereby. What comfort can that Man have, that hath Meat, Drink, and Cloaths, and Silver, and Gold, and Jewels; if with these he hath not a House to live in? And such a House as can keep him, and what he hath, dry? A Houseless Man is exposed to unsufferable evils, to all the injuries of Heaven and Earth; in the Day the draught consumes him, and the frost by Night, and all his Sleep departeth from his Eyes.

2. They consider how happy they are that have a House, and such an one as hath been described for properties, furniture, conveniences; and how happy themselves

1 Tim. 1. 19. *makest him drunken. We have made Lies our refuge. Ye have made the Commandment of God of none effect. By the Tradition ye* Pro. 14. 9. *have made my House a Den of* Acts 23. 13. *Thieves. Some having put away Faith and a good Conscience, concerning faith have made shipwrack.* Rev. 22. 15. *Fools make a mock of sin.* Such kind of making makes Men meet to be made partakers of the Inheritance of the Devil, and his Angels in blackness of darkness for ever.

Another manner of making is required of them that would have God to become their Habitation. Ezek. 18. 31. Jer. 18. 11. *Cast away from you all your transgressions, whereby ye have transgressed; and make ye a new heart, and a new spirit: return ye now* Luk. 3. 4. *every one from his evil way, and make your ways and your doings good; Prepare ye the way of the* Heb. 12. 13. *Lord, make his Path streight. Make straight Paths for your Feet. Make* 2 Pet. 1. 10. *the way of the Gospel easie for you.*

you. By the diligent *Obedience, give diligence to make your Calling and your Election ſure.*

More particularly conſider, what they that want a Houſe, and hear of a good one to be had, do, and do likewiſe.

1. They are ſenſible of, and lay ſadly to heart their miſery thereby. What comfort can that Man have, that hath Meat, Drink, and Cloaths, and Silver, and Gold, and Jewels; if with theſe he hath not a Houſe to live in? And ſuch a Houſe as can keep him, and what he hath, dry? A Houſleſs Man is expoſed to unſufferable evils, to all the injuries of Heaven and Earth; in the Day the draught conſumes him, and the froſt by Night, and all his Sleep departeth from his Eyes.

2. They conſider how happy they are that have a Houſe, and ſuch an one as hath been deſcribed for properties, furniture, conveniences; and how happy themſelves

ſelves ſhould be, if they had the ſame.

3. The deſire of your Soul is carryed earneſtly after this Happineſs, and they expreſs their deſires both by enquiring of them that have, how the Houſe they have heard of may be had, and requeſting them that have intereſt in the owner and diſpoſer of it to befriend them in ſpeaking a good word for them, and alſo making and putting up their ſupplication themſelves to him, to vouchſafe this favour to them.

4. They are contented to purchaſe, or take it at any rate within their power, are willing to come up to the full price or rent demanded.

5. They put themſelves into the way, that leads to this Houſe, with
Judges 16.18. the Price in their hands, (as thoſe Lords are ſaid to go to *Delilah.*)

6. They are careful to qualifie themſelves, ſo as to be made meet to enter into the Houſe, and dwell there.

there. We read of a prohibition to ſuffer any that *are blind and lame to come into the Houſe of David. Nor might any enter into Ahaſuerus Gate cloathed in Sack-Cloath.* 2 Sam. 5. 8. Eſ. 4. 2.

7. They are ready to enter into Covenants and Bonds, and an Oath too if need be, to perform Conditions that are required by him that owns the Houſe, and muſt give them poſſeſſion of it.

1. All this muſt be done by you that are out of God, that he may become your Habitation. *See and know that it is an evil and a bitter thing to be without God in the World.* You have no Union nor Communion with Chriſt, the Spring of all ſpiritual and everlaſting bleſſings. You are ſeparate from his body, in which only he communicates his grace. You have no Intereſt nor Portion in the goods promiſed by the Covenant of grace; are without all hope of ſalvation while in that condition. You are Jer. 2. 19. Eph. 2. 12. Mal 2. 2.

ſubject

Psal. 69. 22. subject to the wrath and curse of God, your very blessings are curses, your Table is a snare, and that which should be for your welfare, is a trap: Not only the corporal but spiritual food, even the consecrated Elements which you receive. Every Creature is your enemy, and seeks your ruine; yea, all things work together to effect it. You are every moment in danger of dropping into Hell; out of Esa. 10. 3, 4. which there is no Redemption. Mat. 13. 30, 42. *And what will ye do in the Day of Visitation, to whom will ye flee for help? There is no help for you out of me.* They shall be *bound up and tyed together as bundles*, and cast into the Furnace of Fire; there shall be wailing and gnashing of teeth. You may seem to your selves, and others to be in a good condition, because you have the World at will, and are perhaps civil and honest; yea, and formally religious like the *Laodicean* Angel. Rev. 3. 17. *Thou sayest I am rich, and increased with*

with goods, and have need of nothing; and knoweſt not that thou art poor, and blind, and naked.

Apprehend theſe, as the Officers of the Children of *Iſrael* did, when *Pharaoh* denyed them Straw, *To be in evil caſe, be afflicted,* make theſe miſerable, ſo the word ſignifies. *Go too now ye rich Men, weep and howl for the miſeries that ſhall come upon you.* Though a ſinner do evil an Hundred times, and prolong his Days, yet ſurely I know that it ſhall go well with them that fear the Lord, which dwell in him. But it ſhall not be well with the wicked, whoſe Habitation the Devil is, whom they ſerve, and with whom they ſhall ſhortly dwell in his infernal Houſe to all Eternity. Mean time their *judgment lingereth not, and their damnation ſlumbereth not,* but is coming Poſt-haſte to meet them. Evil ſhall hunt the Violent Man to overthrow him. The puniſhment which he hath deſerved

Exod. 5. 19.

Jam. 4. 9. 5 1.

Eccl. 8. 12, 13.

2 Pet. 2 3.

Pſal. 140. 11.

for his perſecution, ſhall perſecute him, until ſuch time, as like unto a Beaſt forced to ſome City, he fall and periſh. *Be ſure your ſin will finde you out. The wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who hold the truth in unrighteouſneſs; indignation and wrath, tribulation and anguiſh upon every Soul that doth evil. The wicked ſhall be turned into Hell, and all the People that forget God. Upon the wicked he ſhall rain ſnares, Fire and Brimſtone, and an horrible Tempeſt; this ſhall be the Portion of their Cup.* Say to thy ſelf, Is this my portion? *O wretched Man that I am, who ſhall deliver me out of this dark and damned eſtate?* If *Paul* cryed out ſo lamentably, becauſe of the remnant of natural corruption, which was as grievous to him, as if a dead body had been tyed to him, and he compelled continually to carry it about with him, What cauſe

Numb. 32 23

Rom. 1. 18. & 2. 8, 9.

Pſal. 9. 17. 11. 6.

Rom. 7. 24.

cauſe have I to lament, that am in the ſtate of corrupt nature, and gall of bitterneſs? Till Men have this knowledge, and ſenſe of their miſery, in being out of God, they are not ſo much as called to come into him. *Mat.* 11. 28.

2. See and apprehend how happy you ſhould be, tranſcendently happy, had you a God to dwell in, *Jehovah*, *David*'s Refuge, the moſt high. The *Pſalmiſt* having ſignified the happineſs of thoſe People that were to enjoy health of Body, abundance of Fruit, Heards and Flocks of ſtrong Cattel, and publick Peace, Corrects himſelf, concluding his enumeration with this gratulatory Epiphonema, or pleaſant ending; *Yea, happy is that People, whoſe God is the Lord.* And ſo *Moſes*, after celebration of Gods great goodneſs to *Iſrael*, in being a moſt glorious and powerful protection unto them. In diſpoſſeſſing their Enemies, and bringing them into their Land, He *Pſal.* 144. 2. *to the end.* *Deut.* 33 26. *to the end.*

elevates their happineſs, and celebrates their exaltation above all other People, in having the Lord for their God and Habitation. *If God be for us,* (he is ſo far for all them that are in him his houſhold of faith, *the Lord taketh my part with them that help me*) *Who can be againſt us?* None to hurt us, all things co-operate for our good, Afflictions, Sin, Satan, All. If it ſounds harſh to ſay ſin turnes to our good, certainly it turnes to our good, if the Chriſtian riſeth with greater ſhame and hatred of it, after his fall. *Put not your truſt in Princes, nor in the Son of Man, in whom there is no Salvation; happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God, who hath him for his Habitation. Bleſſed is the Man whom thou chooſeſt, and cauſeſt to approach unto Thee, that he may dwell in thy Courts; We ſhall be ſatisfied with the goodneſs of thy Houſe.* Let your judgments be

Pro. 8. 31. to the end.

Pſal. 118. 7.

Rom. 8. 28.

Pſal. 146. 3, 5.

65. 4.

be throughly convinced, that the happineſs of Man lies in the enjoyment of God, and that it can never be well with you, till you have poſſeſſion of this reſting place, and that then your happineſs will be ſuperlative.

3. Let your deſires be carryed after God, vehemently and conſtantly, like the deſires of a hungry thirſty Man after Meat and moyſture, whom nothing of any other kind will ſatisfie; And like the deſire of an Infant, after the Milk of its Nurſes Breaſts, who will cry it ſelf to Death, if it be kept from it. Many promiſes are made to ſuch deſires. Such an affection we finde to have been in the People. *The deſire of our Soul is to thy Name, or to the remembrance of Thee; with my Soul have I deſired Thee in the Night. As the Hart panteth after the Water brooks, ſo panteth my Soul for thee O God! My Soul thirſteth for the living God. When ſhall I come and*

Luk. 1. 53.
Mat. 5. 6.
Eſay 44. 3.
55. 1.
Rev. 22. 17.
Eſay 26. 9.
Pſal 42. 1, 2.

appear before God? Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee. Let the ſame inward, earneſt, conſtant affection be in you, and expreſs your deſires, asking the way to this Houſe, as thoſe returning Captives did, with their
Jer. 50. 45. Faces thitherward: And as thoſe punctually pierced ſinners did, Men and Brethren, *&c.* And as the terrified Jaylor: Sirs, what muſt I do to be ſaved? Yea, do as *Simon Magus* did, pray them that have intereſt in the Lord to pray for you. Yea your ſelves *take with you words, and turn unto the Lord, ſaying, take away all iniquity, and*
Hoſ. 14. 2. *receive us graciouſly.*

4. Becauſe this Houſe cannot be had but by buying, nor any of the goods of it. Take our Saviour's
Rev. 3. 18. advice. *I counſel thee to buy of me Gold, tryed in the Fire, that thou mayeſt be rich, and white Raiment that thou mayeſt be cloathed:*
Iſa. 55. 1. *Come ye, buy and eat; yea, come, buy*

buy Wine and Milk: to buy, is properly to get a Commodity, by giving the due price of it: thus this Houſe cannot be bought, nor any ſpiritual gift. *Thy Money periſh with thee,* becauſe that thou haſt thought, that the gift of God may be purchaſed with Silver. But to obtain a thing by other means, as to part with ſomething for it, or by pains and labour, is in Scripture-phraſe, buying. Thus *Paul* was contented to part with any thing, how dear ſoever, and to be at any pains to *gain* Jeſus Chriſt: and ſo muſt you, if you would gain the moſt High for your Habitation. Many there are that think this Houſe not worth the cheaping, bid nothing for it: *God is not in all their thoughts.* They will part with nothing, no not with the beaſtlieſt luſts, be at no pains at all for God. If he and Heaven will be had for nothing, without any labour, perhaps they would accept thereof; but upon any harder terms,

Gen. 23. 9.

Phil. 3. 7, 10.

Pſal. 10. 4.

appear before God? Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee. Let the same inward, earnest, constant affection be in you, and express your desires, asking the way to this House, as those returning Captives did, with their Faces thitherward: And as those punctually pierced sinners did, Men and Brethren, *&c.* And as the terrified Jaylor: Sirs, what must I do to be saved? Yea, do as *Simon Magus* did, pray them that have interest in the Lord to pray for you. Yea your selves *take with you words, and turn unto the Lord, saying, take away all iniquity, and receive us graciously.*

Hos. 14. 2.

4. Because this House cannot be had but by buying, nor any of the goods of it. Take our Saviour's advice. *I counsel thee to buy of me Gold, tryed in the Fire, that thou mayest be rich, and white Raiment that thou mayest be cloathed:* *Come ye, buy and eat; yea, come, buy*

Rev. 3. 18.

Isa. 55. 1.

buy Wine and Milk: to buy, is properly to get a Commodity, by giving the due price of it: thus this Houſe cannot be bought, nor any ſpiritual gift. *Thy Money periſh with thee,* becauſe that thou haſt thought, that the gift of God may be purchaſed with Silver. But to obtain a thing by other means, as to part with ſomething for it, or by pains and labour, is in Scripture-phraſe, buying. Thus *Paul* was contented to part with any thing, how dear ſoever, and to be at any pains to *gain* Jeſus Chriſt: and ſo muſt you, if you would gain the moſt High for your Habitation. Many there are that think this Houſe not worth the cheaping, bid nothing for it: *God is not in all their thoughts.* They will part with nothing, no not with the beaſtlieſt luſts, be at no pains at all for God. If he and Heaven will be had for nothing, without any labour, perhaps they would accept thereof; but upon any harder terms,

Gen. 23. 9.

Phil. 3. 7, 10.

Pſal. 10. 4.

you may hear them bidding God
Job. 21. 14. *depart from them.*

Others there are that bid seeming fair, but will not come up to the price. This did that young Ruler, he yielded obedience to the
Mat. 19. Commandments of the second Table, and his Obedience was Universal and constant; and more than this, he proffereth his desire to know, and do more. The five foolish Virgins did more than he, they kept themselves undefiled from the World, made open profession of Christ, had faith and convictions to keep their profession alive; nor was their profession idle, they performed Christian duties, frequented Gospel-Ordinances; their Companions were Christ's, whom as they owned, so sought after: and finally expressed their earnest
Esay 58. desire of saving grace. Those Hypocrites of old seem to bid more than these. They sought God diligently, and constantly delighted to know his ways; practiced good,

were

were ſtedfaſt to their Principles, faithful to their profeſſion, deſired to be guided and counſelled by God; took delight in approaching to him; afflicted their Souls with faſting. *Judas* left all to follow Chriſt, continued long with him in his temptation, preached the Goſpel zealouſly, and ſo demeaned himſelf, that none of his followers had any ſuſpicion of his Hypocriſie.

Qu. What was wanting in theſe Chapmen, that bid thus fairly for this Houſe, and went without it? *Anſw.* Three things, which you muſt bring to make up the Price of this Purchaſe, or fare as they did; Namely, 1. Poverty of Spirit, they came with Money: You muſt come without, or go without. *Come, buy without Money, and without Price.* He that hath no Money, Come; apprehend your ſelves in the prodigals condition, in extream want of grace, and in debt to divine Juſtice ten thouſand Talents, and

Eſay 55. 1.

and utterly unable to pay one U-
Luk. 15. 14, 16. nite. To such a Chapman will the
Lord look and hearken. *For thus*
Esay 66. 2. *saith the high and lofty one that*
inhabiteth Eternity, whose Name
is Holy; I dwell in the High and
& 57. 15. *Holy Place with him, also that is*
of an humble Spirit. And to be sure
he dwelleth in God, in whom God
dwelleth. *Blessed are the Poor in*
Spirit, for theirs is the Kingdome
of Heaven. 2. Self-denyal. *If*
Luk. 9. 23. *any Man will come after me, let*
him deny himself. Christ was go-
ing unto his Fathers Bosome, (he
John 1. 18. was there always;) they that go af-
ter him, must needs go in thither:
this only self-denyers do, who for-
sake the motions of their own cor-
Gal. 5. 24. rupt reason and will, loath what-
soever is lovely to Nature, that
will hinder them in the course of
godliness, mortifie the old Man,
Luk. 14. 26. crucifie the flesh, with the affections
and lusts; yea, dispose themselves
to hate, even their neerest kindred;
in case the love of them be incom-
patible

atible with the love that is due o Jeſus Chriſt. Nor is their life ear to them, nor dare they do hat which they do, but ſuſpect is iſpleaſing to God. Many have ritten divinely upon this ſubject. Mr. *Baxter* incomparably. Acts 20. 24.

4. An intire reſignation of the whole heart to Jeſus Chriſt. *Take my Yoke upon you, and learn of me, and you ſhall finde reſt for your Souls.* Yield and ſubmit our ſelves we muſt, both actively and paſſively. Mat. 11. 29.

5. Get into the way that leads unto this Houſe. *I am the way* (ſaith Chriſt) *No Man cometh unto the Father, but by me.* The way to get into Chriſt, is, by a lively faith, denying our own righteouſneſs, and rolling our Perſons, Souls and Bodies upon the Perſon of Chriſt, God and Man, and upon his merits and righteouſneſs, and upon the promiſes made in him, for remiſſion of ſins and ſalvation; receiving him not only, as a Savior, but Joh. 14. 6.

but also as a Lord; as willing to be ruled by him, as well as to be saved. If you finde it difficult to do this, do as that poor Man did,

Mark 9. 24. *Who cryed out, and said with tears, I believe, Lord help my unbelief.*

6. You that are yet in a state of nature, blind and lame, and worse cloathed than with Sack-cloath, and so unmeet to be admitted into this House;

Rev. 3. 18. *Anoint your Eyes with Eye-Salve, that you may see.*

Acts 14. 18. You know of whom you may have it, and have faith to be heal'd of your lameness; as that Cripple from his Mothers Womb had, in whom the Spirit of God had infused some seeds of Faith: which *Paul* conceived by Revelation. And cast away those filthy Garments that are upon you, as menstruous Clothes; saying, get you hence, and put on other Apparel;

Esa. 30. 22.

Zech. 3. 3, 4.

Eph. 4. 24. The new Man, which after God is Created in Righteousness, and Holiness of Truth.

7. Nor do you stick at any engage-

gagements, or obligations, or oaths required of you; but freely enter into any that ſhall be put upon you, by him who cannot impoſe any thing, but what is holy, juſt, and good; And reſolve to keep them. *I have ſworn, and I will perform it, that I will keep thy righteous Judgments.* Pſal. 119. 106.

Thus do, and you ſhall not fail to finde the Lord to be, what a Houſe, and all deſirable Furniture and Conveniencies, can be unto you.

THE

THE THIRD SERMON.

THere is yet one thing more required of you, that would make God your habitation, *viz.* That you make your ſelves his habitation. He will not ſuffer any to dwell in him, who freely do not ſuffer him to dwell in them, in all the Scriptures we quoted out of the Apoſtle *John*'s firſt Epiſtle, Characterizing them that dwell in God. We finde the dwelling to be mutual. If therefore you deſire to dwell in God, ſerve his deſire, which is, that he may enter and dwell in you, in you

1 John 3 24. 4. 13. 15 16.

your whole Man, in all the faculties of your ſouls, mind, will, affections, memory and conſcience, and in all the ſenſes and members of your Bodies, Eyes, Ears, Mouths, Hands, Feet. But eſpecially he craves the heart, *My Son give me thy Heart, and let thine Eyes obſerve my Ways.* The heart firſt, and then the Eyes. *Lift up your Heads O ye Gates, and be ye lift up O ye everlaſting Doors, that the King of Glory may come in.* Mens hearts are compared to Trap-doors, the lifting them up is the opening of them. They muſt be liſt off from things of the World, from the things below, and be liſt up to things above. *Set your affections on things above, not on things on the Earth.* See how earneſt the Lord Jeſus is with you to give him entrance. *Behold, I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me.* Read

Prov. 23. 26.

Pſal. 24. 7, 9.

1 Joh. 2. 16

Col. 3. 1, 2.

Rev. 3. 20.

Cant.

Cant. 5. 2--7. and obſerve the ſeveral degrees, by which this Door comes to be opened unto him. Now becauſe it is not every heart, that is fit to entertain God. *The heart of the Wicked is little worth.* The Query will be, what manner of heart it is, that God is willing and deſirous to dwell in. Our Saviour reſolves the Query, *It is an honeſt and good heart.* For only ſuch a heart is good ſoyle, fit for the good Seed of the Word to fall into, and God comes into the heart with his Word.

Prov. 10. 10.

Luk. 8. 15.

Qu. What is an honeſt heart, and what makes it ſo?

Anſw. That is an honeſt heart, *That provides for things comely before God and Men.* It was honeſtly ſaid of thoſe *Iſraelites* to *Moſes: Go thou neer, and hear all that the Lord our God ſhall ſpeak unto thee, and we will hear it, and do it. They have well ſaid,* (ſaith God) *all that they have ſpoken, but O that there were ſuch an*

2 Cor. 8. 21.

Deut. 5. 27.

heart in them, that they would fear me. The fear of God is the principal grace that makes the heart honeſt. And then a Man fears God when, diſtruſtful of his own inſufficiency to do any thing that God requires, he is ſtudious and willing to give up himſelf to Chriſt, to be taught of him, and enabled by him to do all the will of God.

Acts 10. 33. 2 Cor. 8. 8. A good heart is deſcribed, and ſet forth in Scripture, by ſundry Names and Epithites; namely, new, broken, ſingle, whole, pure, perfect. And although it be true, that he that hath one of theſe, in truth, hath all, they are all one; Yet becauſe each of them requires a ſeveral notion to open it, and becauſe ſome can better diſcern of one, than of another, it will be needful to ſpeak a word or two to each of them.

Ezek. 36. 26. That is a New heart which is furniſhed with a new ſpirit; that is to ſay, new diſpoſitions, inclinations, and

and habits; It's called new, because it's opposed to the old spirit, that of the World, and of the Devil, who by breathing on Men makes them go an end into old courses; And because its ever fresh and green, and comfortable to them that have it.

That is a Broken heart, which is smitten and pierced with remorse for sin, broken down and brought low, all high thoughts laid flat and level, Broken off from the wayes of sin and stubbornes in pursuit of those wayes, Broken up as fallow ground, made soft, and tender, as *Josiahs* was. Acts 2. 37. 2 Cor. 10 4,5. Hos. 14. 3. 8. Jer. 4. 3.

That's an open heart, which is enlightned to see our estate by nature, and bewail it; And to see comfort in Christ, and rejoyce in it; To have it also enlarged towards God's faithful Ministers, as *Lydia's* was towards *Paul*, and his fellow-labourers, who constrained them to come into her House, and abide there; as also to run the Acts 16. 14. Psal 119 32.

way of God's Commandments.

Col. 3. 22. 2 Cor. 1. 12. & 2. 17. Pſal. 12. 2.

A Single heart is oppoſed to eye-ſervice, and to carnal wiſdom, and to double mindedneſs, and to guile.

John 1. 47. Pſal. 110. 3. Jer. 17. 5. Hoſ. 10. 2. Jer. 5. 23.

A Whole heart is a willing heart; when we are willing to a thing, (we uſe to ſay with all our hearts;) It's oppoſed to a heart withdrawing it ſelf, and to a heart divided, willing to lay hold on God, and the World too, and that fulfilleth not to walk after God.

1 John 3. 3.

That heart is pure, that ſuffers no ſin to abide in it, without diſallowance. It being both againſt the judgment and will, and when after falling into ſin, there is a ſpeedy riſing again with ſelf-abhorring.

1. A Perfect heart includes integrity, and uprightneſs. The heart is then intire, when it is ſanctified throughout, and when there is a ſtudy and deſire to attain perfection of degrees, and a readineſs to do all whatſoever God calls for,

for, and a conſtant holding unto God, *Following hard after him*, Keeping race with him. And it is then upright, when it is ſolid and true, great, juſt; and when it is led by a right rule, and aimes at a right end.

Such a heart as this God loves and dwells in, and if you provide ſuch a dwelling place for God, he will be your dwelling place.

Qu. But is all this, or any of this, in the power of meer natural Men; Such as you have been all this while perſwading and adviſing to do? Is it not ſeverally taught and held, that no Man can do any thing to help forward, or further his own converſion? Is it not a truth that no natural Man hath any deſire of grace, or of the means of grace, never thinks of it, becauſe he is dead in treſpaſſes and ſins, and how can a dead Man deſire Life? or uſe any means to attain it? Nor when God by his Word makes offer of his grace, can he

perceive it? Nor when he doth by God's Word and Spirit, beginning to enlighten him in ſome meaſure to perceive it, is he able to imbrace it? Becauſe wiſdom of the fleſh is enmity againſt God, and becauſe he is under the power of Satan? And is not the Religion of the *Papiſts* convinced of groſs error for teaching that the natural man, is able both by his free-will to prepare himſelf for grace, and to accept of grace when it is offered: Yea to deſire it, like the Man that lay in the way to *Jericho* half dead; yea, and to do ſome good works.

2 Cor. 3. 5.

Phil. 2. 13.

John 15. 5.

If all this were true, yet it hinders not; but that God's Miniſters may and ought to call upon natural Men, to do what they can to reach forth their utmoſt towards grace, for the obtaining of it. *Hear ye deaf, and look ye blind, that ye may ſee.* Some power they had, which they are commanded to exert and act, and they are reproved for

Eſa. 42. 18.

for not doing what they could. *Ye Hypocrites, ye can diſcern the face of the Skie, and how is it that ye cannot diſcern this time?* Yea, and why even of your ſelves (That is, your own Conſcience dictates to you ſo many proofs of God's truth, and God's Kingdom being ſet forth ſo clearly unto you, by ſo many marks and tokens:) *Judge ye not what is right?* that is to ſay, that I am the *Meſſias* you have ſo long looked for. They had therefore power to judge of the Viſitation of Grace, and God's Kingdom, and in the Verſes following, they are told they neglected the time of God's patience. It would befall them as a Debtor, who ſuffers himſelf to be impriſoned, after wearying out his *Creditor*, namely, that they ſhould finde no more grace or pardon at his hands. *Seek ye the Lord while he may be found, call upon him while he is neer.* Luk. 12. 56, 57. Eſay 55. 6.

Nor ought Nature to be laid over-low, Grace is Nature's per-

ction: what does it but repair the decayes of Nature? Nature is the matter, and Grace the Forme of God's Kingdom, both in Earth and Heaven. It Figures and Formeth Nature to the Image of God. Moreover, this is the way of God's exhibiting grace, there is a neceſſity of Natures concurrence. Firſt, this muſt precede, as we are taught to pray for our daily bread, before forgiveneſs of ſins. God cannot ſave an unwilling Man, the will being uncapable of force and violence, and all poſſibilities divine are carried on in an ordinary way of Man's induſtry; who muſt therefore carry on himſelf as far as he can: which whoſo doth not, hath no ground to expect common grace. He that doth, may expect to receive ſupernaturals common; And he that abides with God in theſe, may probably expect ſupernaturals ſpecial.

Qu. What are the abilities which Nature may, and muſt reach forth in

in the purſuit of ſaving grace?

Anſw. She may and muſt approve the good ways of God: More purity of Principles being left in Mans mind and conſcience, than in his will and affections. That deviliſh Sorcereſs could ſay, I ſee and allow, and like that which is good and honeſt, though I purſue and practice the contrary. That ſentence and principle preſſed by our Saviour. *All things whatſoever ye would that Men ſhould do unto you, do ye unto them:* was the Poſie of an Heathen Emperour. Mat. 7. 12.

2. She may and muſt aſſay and make after, Lift at the Commandments of God, as a blind Horſe having heard a noiſe, hath been ſeen to lift up his head, and turn that way where the noiſe came. And a Child being commanded by his Father to reach a thing which he cannot, will put to the little ſtrength it hath, and tug at it, to remove, bear, and bring it. 3. Matter of duty and obe-

obedience may be done by a natural Man. *They did well that took heed to the Word, as to a light,* shining in a dark place, though the Day-star was not yet risen in their hearts. There is no outward exercise of Religion, but we finde graceless hypocrites have been conversant in them, even afflicting their souls, and fasting frequently, and praying on such Days very fervently. And this is that which God's Ministers are bound to press upon Men, that are in a natural condition, to do matter of duty, to set themselves as objects of the spirit of God, attending upon Divine Ordinances. As a neglected Courtier sets himself in the Kings sight, standing and waiting where he usually passeth; and there humbly faces him. It is observed that the Spirits out-goings are only upon such as face him. He goes right on, and turns not as he goes. They must do as *Esther* did, who esteemed her self as lovely as she could in

2 Pet. 1. 19.

Isa. 58. 3.

Ezek. 1. 12.

in the Kings ſight, ſet her ſelf in the beſt dreſs ſhe had, as an object of the Kings call: and ſee what good ſucceſs ſhe had by ſo doing.

Qu. How far doth nature qualifie her ſelf for grace when ſhe reacheth forth her abilities as far as ſhe can?

Anſw. 1. Morally God took occaſion from *Ahab's* humiliation to ſpare his life, when upon *hearing of Elijah's words he rent his cloaths, put Sack-cloath upon his fleſh and faſted, and lay in Sack-cloth and went ſoftly, ſeeſt thou (ſaith God) unto the Prophet, how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his Days.* So he took occaſion from what thoſe noble *Bereans* did, in bringing their Bodies to publick Aſſembly, takeing the heads of *Paul's* Sermons; and examining the Notes they had taken by the Scriptures, to work effectual faith in them. 2. Paſſive-

Acts 17.11,12.

ly

obedience may be done by a natural Man. *They did well that took heed to the Word, as to a light,* shining in a dark place, though the Day-ſtar was not yet riſen in their hearts. There is no outward exerciſe of Religion, but we finde graceleſs hypocrites have been converſant in them, even afflicting their ſouls, and faſting frequently, and praying on ſuch Days very fervently. And this is that which God's Miniſters are bound to preſs upon Men, that are in a natural condition, to do matter of duty, to ſet themſelves as objects of the ſpirit of God, attending upon Divine Ordinances. As a neglected Courtier ſets himſelf in the Kings ſight, ſtanding and waiting where he uſually paſſeth; and there humbly faces him. It is obſerved that the Spirits out-goings are only upon ſuch as face him. He goes right on, and turns not as he goes. They muſt do as *Eſther* did, who eſteemed her ſelf as lovely as ſhe could

2 Pet. 1. 19.

Eſa. 58. 3.

Ezek. 1. 12.

in

in the Kings ſight, ſet her ſelf in the beſt dreſs ſhe had, as an object of the Kings call: and ſee what good ſucceſs ſhe had by ſo doing.

Qu. How far doth nature qualifie her ſelf for grace when ſhe reacheth forth her abilities as far as ſhe can?

Anſw. 1. Morally God took occaſion from *Ahab's* humiliation to ſpare his life, when upon *hearing of Elijah's words he rent his cloaths, put Sack-cloath upon his fleſh and faſted, and lay in Sack-cloth and went ſoftly, ſeeſt thou (ſaith God) unto the Prophet, how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his Days.* So he took occaſion from what thoſe noble *Bereans* did, in bringing their Bodies to publick Aſſembly, takeing the heads of *Paul's* Sermons; and examining the Notes they had taken by the Scriptures, to work effectual faith in them. 2. Paſſive-

Acts 17.11,12.

ly

ly a Man makes himſelf an object of the grace Life: a handle for the Spirit to lay hold upon, when he harps upon the ſtring of his miſery: Cries out of his ſin, implores mercy, and waits for grace in the uſe of means. And it is not only poſſible that he may be tranſlated out of the ſtate of nature into the ſtate of grace, but probable he ſhall be ſo. The Goſpel being the market of grace, he that goes to buy there without Money, it's probably he may be furniſhed to his mind.

Eſa. 51. 1. As they that lay at the Pool of *Betheſda*, waiting for the moving of the Water, were in fair probability to be healed of their Di-

John 5. ſeaſes. The Scribe that *anſwered diſcreetly, was not far from the*

Luk. 12. 34. *Kingdom of God.* If there be no certainty of obtaining ſaving grace, yet this ſhould not diſcourage any

James 5. 7. natural Man, from doing their utmoſt, for the obtaining of it, no more than the Husband-man is diſcouraged from Plowing & Sowing, becauſe

becauſe he is not certain he ſhall have his ſeed again. No more is the Merchant ſure he ſhall have his Ship come home laden with goods: yet he ventures, and ſo do all that trade for earthly commodities. The Argument, or motive to pains-taking, from a peradventure, or may be, hath a force in it. 2 *Tim.* 2. 25, 26. *Dan.* 4. 27. *Joel* 2. 14. *Zeph.* 2. 3.

They that neglect to uſe the means are ſure to periſh, and ſuch are moſt Men in theſe laſt Days, who embezzel Nature's abilities, make her poorer than ſhe is, ſtrip her naked, even of common Principles. Senſual livers, that drown all in *Belial* manners, and having ſtifled Conſcience, give themſelves over to work all uncleanneſs, with greedineſs; live, as if they had no God to ſerve, no ſoul to ſave, or as if their ſouls ſerved only, as the ſouls of Swine, to keep their bodies from putrifying.

They that are leſs licentious, and lead

lead a civil life, are generally prodigiously sloathful, work not at all, or not with half their might: as if grace and glory were not worth the while to labour for. Now them that are such, we command, and exhort to be impatient of a natural condition, to look upon grace, as lovely, and the Mother of delights.

Herb. Ch. the Foil.

If we could see below
The Spheer of Virtue, and each shining grace
As plainly as that above doth show;
This were the better Skie, the brighter place.

God hath made Stars the foyle
To set off Virtues; Griefs to set off sinning:
Yet in this wretched World we toyle
As if Grief were not foul, nor Virtue winning.

Ezek. 44. 6. *Thus saith the Lord God, O ye House of Israel, let it suffice you*
1 Pet. 4. 3. *of all your abominations.* It is now even time to turn over a new leaf.

Let

Let poſſibility and probability put you upon ſtraining your ſelves with all your ſtrength for the improving of Nature in her abilities, and prove me now herewith ſaith the Lord. If ſo, the common grace I have given you to actuate nature, I will not alſo add ſanctifying ſaving Grace.

Yea, let me aſſure you, that if you finde in your ſelves, a valuing of an eſtate of Grace in your ſelves, above all earthly things, and a vehement and conſtant deſire to have admiſſion into God's Grace and favour; and that not only for the benefit and comfort it brings with it, but for the beauty and excellency it brings with it alſo, at leaſt you would, and wiſh heartily that it were the ground of your deſire, and if withall your purpoſe and reſolution be to perſevere in the uſe of all the means appointed, to bring you to this eſtate.

God hath begun a work of Grace in your Souls, which he will perfect and

and you are in the number of thoſe thrice happy People, whoſe habi-
Phil. 1. 6. tation the Lord *Jehovah* is. With whom we are next to deal.

2d. Sort. And firſt with thoſe whoſe habitation, God, is ſure enough, but they have no comfortable aſſurance that he is ſo, Cannot ſay, as *David* here in my Text, *He is my refuge.* I ſay, they are not comfortably aſſured, for there are none whoſe habitation the Lord is, are utterly without all aſſurance. Certainly the Lord is theirs, that he dwells in them, and they in him: but many of them know not that they have this knowledge, and ſome of them deny it; yea, conceive and conclude that they are out of God, and as far from him as Hell from Heaven. That it's poſſible for Men to know a thing, and not to know they know it, yea to deny that they know it, appears by theſe words of *Thomas* in the name of all his fellow Diſciples to our Saviour, who had aſ-

ſured

ſured him, that *Whither he went, they knew, and knew the way, Lord we know not whither thou goeſt, and how can we know the way?* They knew both, but they knew not that they knew either. And that Men in the ſtate of Grace, and abiding in God, may be ſo far from any ſenſible and comfortable aſſurance of their intereſt in God, of his love and favour towards them, that they may ſeem to be aſſured of the contrary, apprehend him as their mortal Enemy, appeares by thoſe words of *Job. He teareth me in his wrath, who hateth me, Mine Enemy ſharpeneth his Eyes upon me. Wherefore hideſt thou thy face, and holdeſt me for thine Enemy?* John 14. 4, 5. Job 16. 9, & 13. 24.

Now the Grounds and Reaſons why many precious Souls have ſuch doubts and feares, and are apt to paſs ſuch a ſad concluſion againſt themſelves, that they are without God, are many. Two of them, we will mention and anſwer: in which

the reſt are included and comprehended.

Obj. 1. They never entered in by the Door, this they make out, and put it on thus. No Man can dwell in God, in whoſe heart Chriſt dwels not by faith, coming to Chriſt and believing in him are all one. *He that cometh unto me, ſhall never hunger, and he that believeth on me ſhall never thirſt.* No Man is called to come to Chriſt, that is not throughly and truly humbled for ſin. The Univerſal is reſtrained, *Come unto me all ye that labour and are heavy laden.*

Eph. 3. 17.

John 6. 35.

Mat. 11. 28.

You that labour in the Souls and Conſciences, by a lively feeling of your ſins, and terrour of God's Judgments due unto you for them. Such are intended, who being deeply ſenſible of their ſins, and Satans Yoak, by panting and groaning under it. Now they never had any ſuch deep humiliation, and therefore have reaſon to queſtion Chriſt's dwelling in them, and conſequent-

ly theirs in God, they never had this preparatory work.

To theſe Objections againſt themſelves, and the work of God's Grace in them, I have theſe things to ſay. 1. By way of Conceſſion, that ſound humiliation ariſing from the ſight and ſenſe of ſin, and apprehenſion of Divine wrath is neceſſary, to qualifie Men for coming to Chriſt. *They that be whole, need not the Phyſician, but they that be ſick. I came not to call the Righteous, but Sinners to Repentance* (ſenſible Heart-ſmitten, affrighted, Soul afflicted-ſinners.) Mat. 9. 12, 13. *The Son of Man is come to ſeek, and ſave that which was loſt.* Them who ſee and feel themſelves quite undone and loſt, by reaſon of their ſins. *The Lord hath anointed me to preach good tidings unto the meek. He hath ſent me to binde up the broken hearted, to Proclaim liberty to the Captives; The opening of the Priſon to them that are bound, to comfort them that mourn.* Luk. 19. 10. Eſay 61. 1, 2, 3.

Numb. 21. 9. Till Men be thus humbled, they will not care to come to Christ, nor have desire of him, nor prize
Phil. 3. 7, 8. him, and be willing to part with any thing for him. *Paul* profest he was willing to part with all to win him, counted all loss and dung for him. What alone, was this *Paul?* one that had so deep a sense of his sins, that he counted himself the chiefest sinner in the World. No Man can believe the Gospel, till the Law hath wrought Repentance in him, the foundation whereof is a deep sense and sorrow for sin; Nor will Men hold Christ with any retentiveness, if this were not first wrought in them.

If Men be not weary of Sathans Yoak, they will soon be weary of
Rom. 3. 20. 7. 9. Christs. Want of humiliation is
Gal. 3. 10, 24. the cause of all Apostacy. And therefore there is great need that Ministers preach and press the Law to bring Men to a sight and sense of their sins. Which is so far forth a blessing, as it is necessary to drive

us

us to Chriſt. To ſhew us how wretched we are without him, to make us pant and groan, and mourn after him. They erre, that hold that Men are fit enough without any ſuch legal terrors preceding, that never felt their hearts broken, to come to Chriſt to dwell in God. As there is no natural birth without ſome precedent pains of travel in the Mother: So neither is there any ſpiritual birth, without ſome ſuch in the Child. God hath ever uſed to take this courſe to caſt down ſinners, to lay them as low as Hell, convincing them of their dark and damned condition, giving them the ſpirit of bondage to fear the Vengeance of Eternal Fire due to them, and then to erect and comfort them; And ſo by the Suburbs of Hell, to bring them to Heaven. Thus he dealt with our firſt Parents, and all along downward to this Day. As the great and ſtrong Wind renting the Mountains, breaking in pieces the

Gen. 3. 8, 10.

Acts 2. 37. 9. 6. 16. 29.

Rom. 8. 15.

1 King. 19. 11, 12.

Ezek. 37. 4--7. Rocks, and the Earth-quake, and Fire went before the ſtill ſmall Rev. 14. 3. Voice; And the noiſe and ſhaking before the Reſurrection of the dry bones; and a Voice from Heaven, Jer. 4. 3. as the Voice of many Waters, and Hoſ. 12. 10. as the Voice of a great Thunder, more terrifying and diſtinct, before the Voice of Harpers, harping with their Harps; and as plowing precedes ſowing, and the Needle the Thread, and melting the Mettle before the caſting of it into a new form: So muſt humiliation precede regeneration. Woe to them that being laden with many ſins, feel them light as a Graſs-hopper, that have ſworn a thouſand Oaths in their ordinary diſcourſe, have told a thouſand lies in their ordinary jeſting, officious, pernicious, committed prodigious filthineſs frequently with themſelves and others: Have made the Lord's days the Devil's, by going their own wayes, Finding their own pleaſure, ſpeaking their own words, and

can

can carry all theſe, with a thouſand more Omiſſions, as well as Commiſſions, with as much eaſe as *Sampſon* did the Gates of *Gaza*. When light outward croſſes are heavy to them, and make them howle; yea, they can make a ſport of ſin, delight to act it: Make themſelves and others merry, by boaſting of it, glorying in their ſhame. Theſe Men ſhall finde one Day every of their ſins, which they feel ſo light, to be heavier than a Mountain of Lead; when they ſhall call to the Mountains to fall on them, and the Hills to cover them, and the more pleaſure they have felt in any ſin, the more ſorrow and torment ſhall be given them. *Woe unto you that laugh now, for ye ſhall mourn and weep.* Son, remember that thou in thy life time receivedſt thy good things, but now thou art tormented. Every idle, and much more, every evil word ſhall be an unſufferable load upon their Conſciences to all Eternity.

1 Kmg. 21. 4.
Hoſ. 7. 14.
Prov. 1. 22. 2. 14. 10. 23.
Pſal. 62. 4.
Phil. 3. 19.
Rev. 6. 16.
Rev. 18. 7.
Luk. 16. 25. 6. 25.

Unleſs voluntary humiliation, before they come into that place of torments, prevent it. As for you that feel your ſins preſſing you as low as Hell, take comfort in this, that you are in the way to converſion. And I may ſay unto you, as the People to the blind Man, be of good comfort, Chriſt calleth thee. There is a fountain opened for ſin, and for uncleanneſs, for them that can mourn over him, whom they have pierced.

Mark 10. 49.

Zech. 12. 10.

With 13. 1.

2. By way of Correction, though all before Converſion are humbled, yet all are not ſo in a like degree. They that have been notorious wicked livers. Such as *Manaſſeh* was, muſt be humbled greatly, as he was. So they that killed the Lord of Life were punctually pierced. So the Jaylor, and *Mary Magdalen*, and thoſe whom God means to beſtow more than ordinary gifts upon, or to employ in great buſineſs for him, he humbleth deeply. Others that have been civilly

2 Chr. 33. 12.

civilly educated, never guilty of any hainous, hideous crimes, but alway lived unblameable moral lives; Theſe have the grace of Regeneration dropt inſenſibly into them, never feel ſuch pangs, and terrors, and heart-breaks; nor know the time when God began to work upon them. Theſe fearful doubting Chriſtians, that I am dealing with, may, and ought to take comfort in this, that they cannot deny, but that they have been truly humbled though in a lower degree. It being the truth, and not the meaſure that warrants ſinners to come to Chriſt, and qualifie them for faith in him. He ſaith not, come unto me all ye that labour, and are heavy laden in ſuch a degree. But all that labour, and are heavy laden in a true degree.

Qu. What is the loweſt degree of true Humiliation?

Anſw. It is that which brings him into the Beggars caſe, *Bleſſed are the poor in Spirit, for theirs is* Mat. 5. 3. Eſa. 66. 2.

is the, &c. When is a Man ſo? *Anſw.* When out of a ſenſe of his own emptineſs, and apprehenſion of Divine Juſtice, to which they are indebted, he is wrought upon by God's gracious promiſes, to ſeek ſupply from Chriſt's fulneſs. As when a Man is extream poor, and knows himſelf to be ſo, having never a Penny in all the World, and owes a very great Summe, and that to ſuch a one as will not abate one farthing of the Debt, but exact the whole; and for default of payment will caſt him into Priſon, there to lye and rot; nor has he a friend in all the World to help him, only he hears of a rich Man that is able to pay all he owes, who hath diſcharged the Debts of many in his caſe, but alaſs he dares not adventure for a good while, to go and ſpeak with him, becauſe he hath no intereſt in him. In this caſe he is exceedingly caſt down, not knowing what to do, yet at laſt neceſſity forcing, he

he is reſolved to go to him, and ſeek ſupply from him, relying wholly upon his goodneſs, having heard how mercifully he hath dealt with all that have ſo done.

Is not this thy caſe, poor deſpondent Chriſtian? Haſt thou not ſeen thy Soul totally empty of Grace, yet indebted to God Ten Thouſand Talents, whoſe Juſtice thou knoweſt will exact the utmoſt Mite? do'ſt not thou ſee fulneſs in Chriſt, and all-ſufficiency, that he is able to ſave them to the uttermoſt, that come unto God by him, to diſcharge their debt, were it ten thouſand times greater? Though thou did'ſt not dare to go to him for a while, yet at laſt did'ſt adventure, being encouraged by what others in as bad a condition have found, and by ſundry gracious invitations and promiſes, excluding none that have an heart to come. Upon which promiſes thou do'ſt in great humility roll thy Soul, and reſolveſt therein to reſt.

Thus

Luk.15.14,22. Thus the Prodigal ſaw, an emptineſs in himſelf knew there was fulneſs in his Fathers Houſe, was moved to go to him, truſting in his gracious diſpoſition. So the *Syrians, Behold now we have heard that the Kings of the Houſe of Iſrael are merciful Kings. Let us put Sack-cloath upon our Loynes, and Ropes upon our Heads, and go to the King of Iſrael, peradventure he will ſave thy Life. So they put Sack-cloath upon their Loynes, and Ropes upon their heads, and begged their Maſters Life.*

1 Kings 20. 31,32.

Qu. How ſhall I know I have this poverty of Spirit?

Anſw. By the ſignes of a poor Beggar. He is full of complaints to ſuch as can relieve him, full of requeſts. No need to teach him rhetorick, Induſtrious to get maintenance; out he will, though the Law be againſt it. The Belly hath no Eares. If he be blind, he will get ſome to lead him; if lame, he will get a Crutch to uphold him.

He

He is more-over meek, patiently bearing checks and reproaches, content to ſtay his leiſure of whom he begs, and expects an Almes, full of obſervance alſo towards him, ready to obey his commands, trembling at his frownes, and greatly thankful, if he give him but a Crumb. And if he hath offended, is at no reſt till his anger againſt him be appeaſed, and his favour and good will regained. Thou canſt not but finde all theſe ſignes in thy ſelf, in reference unto God, and therefore mayeſt take comfort in thy poverty. Add unto this another ſure evidence of true humiliation; namely, thou eſteemeſt ſin the greateſt evil, and Jeſus Chriſt the greateſt good: put naked Chriſt in one Scale, and all the pomp and glory of the World in the other, and whether of theſe would weigh the moſt, in thy judgment and valuation?

Obj. But thou knoweſt not the time, when thy heart was broken and

and humbled. *Anſ.* Suppoſe thou ſaweſt a good Crop of Corn upon a piece of Ground, wouldſt thou not think it had tillage good enough, though thou ſaweſt not when it was broken up? Nor how deep the Plow went? The fruits thou bringeſt forth of holineſs, righteouſneſs, ſobriety and charity, argue the fallow ground of thy heart to have had ſufficient plowing. Though thou know not the time when, nor the means whereby this was done. Thou walkeſt not in the counſel of the ungodly, much leſs ſtandeſt in the way of ſinners, leaſt of all ſitteſt in the ſeat of the ſcornful: But thy delight is in the Law of the Lord, and in his Law thou meditateſt Day and Night. As thy affections are, ſuch are thy words ſeaſoned with ſalt, ſuch as diſcover Grace in the Speaker, Miniſter Grace to the hearers, and thy converſation accordingly, and actions, ſuch as become the Goſpel. Herein thou exer-

exerciſeſt thy ſelf to have a Conſcience void of offence towards God, and toward Men. Thou doſt good to all, eſpecially to the houſhold of faith. Art ready to diſtribute, willing to communicate. *Ye ſhall know others by their fruits, do Men gather Grapes of Thorns, or Figges of Thiſtles? even ſo every good tree bringeth forth good fruit.* Mat. 7. 16, 17. Thou mayeſt and oughteſt to paſs judgment upon thy ſelf, that certainly *the Root of the matter is in thee. That thou art a Tree of righteouſneſs, the planting of the Lord, wherein he is glorified.* Job 19. 28. Eſay 61. 3. *Herein is my Father glorified, that ye bear much Fruit, ſo ſhall ye be my Diſciples.* John 15. 8. Ye ſhall ſhew your ſelves to be truly ſuch, doing acts worthy of ſuch a Title. And if you be indeed Chriſt's Diſciples, you need not queſtion your dwelling in God.

Obj. 2. Theſe Godly doubting Chriſtians are ſo far from acknowledging any ſuch fruits, or taking comfort

comfort in them, that they deny there is any good in them, any good fruit brought forth by them; They believe themſelves, & would have you believe ſo too. *That their Vine is of the Vine of Sodom, and of the Fields of Gomorrah. Their Grapes are Grapes of Gall. Their Cluſters are bitter, their Wine of the poyſon of Dragons, and the cruel Venome of Aſps,* inſtead of good fruits. They will tell you your hearts, and tongues, and lives are full of evil fruits. Vain and vile thoughts, and idle, and ungracious words, unprofitable, impious, and unrighteous actions. Fruits not tending to Life, but Death. That they are Trees not for fruit, but for the Fire. Corrupt Trees at beſt, whoſe fruit withereth, which have neither life, nor ſap to bring forth any fruit unto God. Even like Trees after Autome. Yea, quite *pluckt up by the Roots,* quite cut off from the ſpiritual communion with Chriſt, the true

Deut. 32. 32, 33.

Jude 12.

true foundation of life and grace. Or if they have brought forth any fruit at any time materially good, the root, and manner, and end have been all naught, ſtark naught, worſe than naught. They never did any thing for God, in obedience, and out of love to him, or with an intent to honour and pleaſe him thereby. Take them at the beſt, and it may be ſaid of them, what was ſaid of *Iſrael*. Hoſ. 10. 1. *Iſrael* is an empty Vine, he bringeth forth fruit unto himſelf: They have been ſelf-ſeekers, and ſelf-dependers, and ſelf-aſcribers in all that ever they have ſeemed to do for God.

Anſw. To this Objection I have theſe two things to ſay, 1. That it is poſſible for a Man to be in God, and yet to ſee no goodneſs at all in himſelf; nothing but evil, nothing at all to commend him to God; nothing but what may make him odious in his ſight. The *Centurion* ſaw nothing of worth in

himself; why Christ should come to him, or he to Christ. Though others thought him to be a worthy Man, and so reported him to be to Christ. And Christ himself gives testimony, not only he had true faith, but a great measure of it. *I have not found so great faith, no not in Israel.*

Luk. 7. 6, 7, 9.

No more did the Woman of *Canaan* see any goodness in her self, she confesseth her self to be an unclean Person; but Christ both graceth and gratifieth her, gives a very high commendation of her Heroical Faith. And what goodness saw *Paul* in himself, when he said, *I am a carnal Man sold under sin?* Hear the Confession of our Holy Mother, and all her Genuine Children. *We are all an unclean thing, all our righteousness is as filthy rags.* We acknowledge that our Persons, and all our actions, even the most praise-worthy of them; namely, those wherewith we did thy service, are all contaminated

Mat. 15. 26, 27.

Rom. 7. 14.

Esay 64 6.

minated with abominable filth.

2. That it is an Argument of true goodneſs, to ſee little goodneſs, much evil in thy ſelf; If thou canſt and doſt bewail the abſence of that, the preſence of this, findeſt a diſallowance and deep deteſtation of it in thy heart, and makeſt continual reſiſtance againſt it: Mourning for the want and abſence of a friend, argues truth of affection, and love to him. Thou wouldſt not, couldſt not grieve, becauſe thou art not good, if there were not in thee a love of goodneſs. And the ſight of ſo much ſin in thy Soul, proves thee to have light in it. *For whatſoever doth make manifeſt is Light.* And thy ſenſibleneſs of the burden of thy ſins tells thee, that thou liveſt much more, thy ſtirring and ſtrugling to be rid of them, and the War thou makeſt againſt them. A dead man can neither feel, nor ſtir, nor ſtrive: there is therefore ſpirit in thee, as well as fleſh. *For the Fleſh luſteth* Eph. 5. 13.

Gal. 5. 17. *against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.* Every new Man is two Men. The two Armies in the *Shulamite* maintain civil broyles within her, as the two Babes did in *Rebecca*'s Womb. This Combate with Corruption may comfort thee. Though still I must grant, that as there is natural life and conscience in the wicked, so common Grace may strive uneffectually in them. And the Spirit in the Godly does conquer their reigning sin, as well as strive: but not all their infirmities. Saint *Paul* doth comfort himself with this raising up his Soul, even to an holy insultation and triumphing. For after he had described the two contrary principles, the Combatants within him: the unregenerate and regenerate part, and the combate or conflict it self between them. That hindering from the evil which he would

Rom. 7. 14. to the end.

do,

do, and putting him upon the evil he would not do. This disapproving, and hating the evil which he did, and approving the good which he did not: he comforts himself in this, that he consented to the Law of God, delighted in it, that to will, to keep it perfectly, was present with him; and although he found a foyl given to the new man, captivated, which makes him make a miserable out-cry. *Wretched man that I am, who shall deliver me from this Body of Death!* that is, tyed to me, and which I am compelled to carry about with me, tired with the luggage, and poysoned with the stench. Yet through the Grace of God in Jesus Christ, I am filled with comfort, rejoyce, and triumph, as more than a Conqueror. *I thank God through Jesus Christ our Lord. So then with the mind, I my self serve the Law of God, but with my Flesh the Law of Sin.* I bless God for his Grace in Christ, who doth not impute

Rom. 8. 1.

2 Cor. 10. 3.

this corruption unto me to condemnation. (But ſtill that it is only ſins of infirmity, and not ſuch as are inconſiſtent with ſpiritual life, which were in *Paul*, and are in all the Godly.) So though thou ſeeſt nothing but Fleſh in thy ſelf, if a Man may believe thee, yet thou walkeſt not after it, for though thou walkeſt in the Fleſh, yet thou doſt not fulfill the luſts of the fleſh, followeſt not with conſent the motions of thy own natural corruption. *Thou ſoweſt not to the Fleſh*; taking no other care, but to pleaſe thy carnal appetite; but on the contrary, thou ſoweſt to thy Spirit, imploying thy care and labour in obedience to the motions of the Holy Spirit, that thy will is to do, ſo thou canſt ſay in ſincerity, and this may be thy rejoycing, as it was *Paul's*.

Gal. 6. 8.

Obj. But I am full of hypocriſie, which *Paul* was free from; all the ſignes of hypocriſie, that I finde in the Bible, I finde in my ſelf not one ſign of ſincerity. *Anſ.*

2 Cor. 1. 12.

Anſw. What the Apoſtle ſaith of Sin in general, *If we ſay that we have no ſin, we deceive our ſelves*; may be ſaid of this ſin of hypocriſie, if we ſay we have no hypocriſie, the truth of Grace is not in us.

Obj. But it's ſaid of *Iſraelites* indeed, that there is no guile in them. And *they only are bleſſed, in whoſe Spirit there is no guile*; therefore I have cauſe to conclude my ſelf curſed. John 1. 47.

Anſw. Theſe places muſt be underſtood, as thoſe where it is ſaid. *Whoſoever abideth in him, ſinneth not*; *whoſoever is born of God, doth not commit ſin, and his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. They alſo do no iniquity.* The meaning is, they give not themſelves over to ſin; they ſin not with full conſent, they fall not into the purpoſe, though ſometimes into the act of Sin. Sin reigns not in their mortal Bodies; that they ſhould obey Pſal. 32. 2. 1 Joh. 3 6. Pſal. 119. 3. Rom. 6. 12, 14.

it in the luſts thereof. It hath not Dominion over them.

Obj. But this Sin of Hypocriſie Reignes in me.

Anſw. But that it doth not, is evident by this, becauſe thou diſcerneſt it, and art ſo troubled with it, complaineſt to God and Men of it, and judgeſt thy ſelf for it, and hateſt it, longeſt to be freed from it. It's Grace certainly that makes thee able to diſcern ſo hidden and cloſe a Corruption, and to hate it. And as ſenſe and feeling is a certain ſign of a living Man, (as was
Rom. 8. 9. now ſaid) So thy ſenſe of hypocriſie, with a hatred of it, is a ſure note and token of thy ſincerity. So that *thou art not in the Fleſh, but in the Spirit.* Nor matters it ſo much what evil motions thou findeſt in thy ſelf, as how thou ſtandeſt affected to them. There are and
1 John 1. 9. will be filthy ſcums riſing up in thy heart continually, while thou liveſt here. But while thou caſteſt it off,
1 Cor. 11. 31. as it riſeth by confeſſion and ſelf-condem-

condemnation, it ſhall never hurt thee, God will not condemn, but abſolve and acquit thee of it. Thou mayeſt and oughteſt to take comfort, in the allowance of the Law of God in thy judgment, and in thy will conſenting to do it, having an unfeigned *deſire*, *purpoſe*, and *endeavour* to pleaſe God, and to do his will, this being the work of God's ſanctifying Spirit, and a ſpecial fruit of Chriſt's purchaſe; as real comfort therefore herein as if thou waſt perfect in obedience. *For if there be firſt a willing mind it is accepted according to that a Man hath*, nor ſhall he be rejected for that he hath not. In this God's choiceſt Servants have comforted themſelves againſt all their imperfections and falls and failings.

Phil. 2. 17.

1 Pet. 2. 2, 5.

2 Cor. 8, 12.

Pſal. 119. 4, 5, 6

Neh. 1. 11.

Obj. But I queſtion the truth of my deſires.

Anſw. That thou need'ſt not do as long as thou eſteemeſt God's grace and favour above all things. Seeking by prayer and other means every

Heb. 13. 18.

Pſal. 4. 6, 7. 27. 4.

1 *Sam.* 7. 2. every Day to grow leſs ſinful, and more holy, and mourneſt for thy Mat. 5. 4. Daily miſcarriages, lamenting after the Lord.

Obj. But my Conſcience condemns me for an Hypocrite.

Anſ. O ſpiteful bitter thought, bitterly ſpiteful thought!--- Thou haſt reaſon to diſcredit thy Conſcience, if it be oppoſite to the Word of God, and not to regard 1 John 3. 20. it againſt the Word of God. *If our heart condemn us, God is greater than our heart, and knoweth all* Job 23. 10. *things. He knowes the way thou takeſt, that it is right. And his word which is the Judge of Conſcience, hath given Sentence on the right ſide.* And therefore thou art bound in this caſe to check and condemn thy Conſcience, for troubling thee cauſleſly. So did *David* and *Job*: Let me give thee one caution, take Pſal. 4. 2, 5. heed of making inherent Grace the only and chief ground of thy comfort. Though it is indeed the only Job 27. 6. evidence of thy title to comfort.

For

For in ſo doing thou ſhalt commit two great evils, one againſt thy ſelf, in leaning upon a bruiſed Reed; for thine own Spirit may fail thee, and be overwhelmed, and thy heart may reproach thee; another againſt the Lord, making an Idol of that gift of his, which cannot be ſo truſted in without ſin. Rely more upon God's Grace without thee, than that which is within thee: Yet cheriſh alſo inherent Holineſs, as thy only evidence of Life Eternal, and the beginning of it.

Finally, give not credit to thy miſgiving heart, that would perſwade thee thou haſt no aſſurance that God is thy Habitation: For thou haſt that degree of aſſurance which is neceſſary to the being of Grace; the loweſt degree of certainty, which is in every true believer, conſiſting in an application of adherence. Whereby the Soul of a penitent ſinner caſts it ſelf upon Jeſus Chriſt, with a reſolved humble recumbency, cleaving to him,

him, as the Ivy doth to the Oak, Eagle to the Carkass, goes out of it self, renouncing its own Merits, and relying upon the Person and Merits of Christ, his active and passive obedience for forgiveness of sins, and for Life and Salvation. This is the act of Faith, and every one that thus receiveth him with an Obediential affiance knows that, and that through him dwelling in his heart, he hath his dwelling in God.

John 1. 12.

You therefore, as yet that have not any comfortable assurance, cease hence-forth to doubt and fear, and assay to joyn your selves with them that have; with whom we are next to deal, as *Saul* assayed to joyn himself to the Disciples at *Jerusalem*. Who will not at all, as they were awhile of him, be afraid of you: but receive you joyfully into their blessed Society. And when thou hast told despair Divine *Herbert*'s strange story. Say to it as he doth. Hark Despair away.

Herb. Bag. in the end.

THE

THE FOURTH SERMON.

HAving dealt with those of this Divine Houshold, that have as yet no comfortable assurance, that the Lord is their Habitation, we proceed to deal with them that have higher degrees of assurance, which carry sensible comfort with them, one is the Application of Experience; when a Christian discerns in himself Divine impressions, effects of regenerating Grace, two or three whereof we will mention. The prime and most general, is, a real change of the whole Man from evil *Third Sort.*

vil to good. This is a ſure evidence of our being in Chriſt. *If any Man be in Chriſt, he is a new Creature, old things are paſt away, all things are become new.* Who-
2 Cor. 5. 17. ever is changed in all his ſenſes motions and affections, ſpeeches and actions, is certainly ingrafted into the Body of Chriſt by his ſpirit. The ſubſtance of the Soul and Body is the ſame, the qualities and operations altered. Another is *walking in the light, as God is the light:* Living and converſing, following that light of God which is conferred upon us by Grace, evidenceth us to be partakers of the Divine
33. Nature; *purifying our ſelves, as he is pure.* Hereby we know we have fellowſhip one with another: God with us, and we with him; that he dwells in us, and we in him. Love to the Brethren, Chriſt's whole ſpiritual kindred, who are knit to him, to the bond of Faith, and among themſelves by that of love, another infallible note. *We*

know

know that we have passed from Death to Life, because we love the Brethren. When a Christian's faith in lively exercise reflects upon its own acts receptive of Christ, and operative by him, having withall a sanctified Conscience, witnessing sincerity in the actings, he gathers by discourse and reasoning his own spiritual estate, as *Paul* did. *Our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God we have had our conversation in the World, and now abundantly to you-ward.* Such an application of experience had *Thomas* upon his Faith, not quite exquisit before, but very weak, was raised and renewed, by beholding, touching and feeling. The other application is that of evidence, when the testimony of God's spirit comes, and concurs with ours, when we finde the Holy Ghost in us, not only as a seal imprinting the graces

14.

2 Cor. 1. 12.

Joh. 20. 27, 28.

Eph. 1. 13.

of

of Christ upon our Souls: nor only
4. 30. as an earnest giving us the first Fruits, and as it were handle of Heaven.

Those holy and Heavenly Gifts conferred in this life, being a pledg
2 Cor. 5. 5. of the perfection which shall be in the next, but also as a joyful witness, both clearing our evidence,
1 Cor. 2. 9, 15. and opening our minds to discern
John 2. 27. them. *The Spirit it self beareth witness with our Spirit, that we are the Sons of God.* Hereby we come to have *boldness, confidence,* and
Rom. 8. 16. a perspicuous manifestation of Di-
Eph. 3. 12. vine love shed abroad in our hearts, and certain knowledge, and full assurance of knowledge, and hope,
Joh. 14. 21. of Faith, *Let us draw near*
1 Joh. 3. 2. *with all full assurance of Faith;*
Eccl. 2. 2. The word imports a carrying on
Heb. 6. 11. with full Saile, like a Ship that
10. 22. hath Wind and Tyde, and all the Sailes spread to the Wind. Those three parts of God's Kingdome,
[*Rom.* 14. 7. *Righteousness, Peace, and Joy in the Holy Ghost,* are consequents

and

and effects of these three Applications. The first, namely that of adherence hath Wind and Tide against it. The second hath Wind carrying it on, but without Tide. The third hath both Wind and Tide, and all the affections like spread Sailes filled with the Gales of the Spirit causing joy unspeakable, and full of Glory. 1 Pet. 1. 8.

In the Church of *Rome* this Doctrine of full assurance is cryed down, and an impossibility of attaining it by any ordinary Christians, asserted, and the main reason they render for the Confirmation of this Doctrine, especially as to the subjective certainty of perseverance, whereof *Paul* speaks, when he saith, *I am sure that nothing shall be able to separate us from the Love of God in Jesus Christ.* Rom. 8 38, 39. Is the mutability of Man's will? but the assurance of Christians depends not upon Man's mutable, but upon the immutable will of God, and upon his infallible truth, who

hath promiſed to keep them, whom he receives in him by his ſtrongeſt power (if there can be conceived any degree in Omnipotency) *we are kept by the Guard of God's Power, through Faith unto Salvation.* 1 Pet. 1. 5. They askt what ground hath any ordinary Chriſtian for ſpecial faith, when there is no ſpecial promiſe, nor any Divine teſtimony by audible Voice, ſuch as ſome choice Perſons have had, as *Gen.* 15. 1. *Mat.* 9. 2. *Luk.* 5. 20. 47. 48. 23. 42. 43. They are anſwered, we will not contend about bare words, whether it be better called ſpecial faith or aſſurance, gathered from two promiſes, the one in Scripture, the other in our hearts, ſo participating of Faith; for that is our ſence of ſpecial Faith, but as to the matter. 1. There are general promiſes with a command to apply them. 2. Special Faith is gathered by argumentation, thus whoever hath God's Spirit confeſſeth that Jeſus is the Son of God, that Man dwelleth

leth in God. But ſo have I: ſo do I therefore, I dwell in God. 3. Sacraments give ground for ſpecial Faith, wherein is made ſpecial application to the receivers. 4. The Spirit is given for this end to believers, as a ſeal, and earneſt, and witneſs to aſſure them that God is their Habitation and Salvation. And that it's poſſible for a Chriſtian in ordinary courſe to attain this grace, if he do what in him lyeth. Eſay 60. 16.
We have God's expreſs promiſe to this purpoſe. Thou ſhalt know 2 Pet. 1. 10.
that I the Lord am thy Saviour and Redeemer: and a charge is laid upon every Chriſtian to make his calling ſure, and not to come without full aſſurance, when they draw nigh to him in Prayer, and other duties of his Worſhip. *Let* Heb. 10. 22.
us draw neer him in full aſſurance of Faith. And we have the experience of God's People in all ages for it. And though they that profeſs they had it, as *Job*, *David*, *Paul* were rare Perſons: Yet the Faith

of the meaneſt Chriſtian is of the ſame Nature with theirs, though not in the ſame degree. This is the Doctrine of the reformed Churches, who yet deny not the difficulty of attaining the higheſt degree, and that very few there are that attain it, and fewer that have it at all times alike, nor any in that perfection, but that there is ſome mixture of doubting. And this is one ſign of the truth and goodneſs of it, when it is attained with difficulty, and aſſaulted with infidelity. For there are many, whom Satan and their own heart have deluded in this point, who are ſtrongly perſwaded that God is theirs, never doubted of their intereſt in him, make no queſtion, but the Lord is their Habitation, who entered not in by the Door, never received the ſpirit of bondage to fear, have no fear of offending God, no care to pleaſe him, but live in known ſin againſt the light of knowledge, and checks

of

of Conſcience, which evinceth them to be in the gall of bitterneſs. Now theſe who in their own conceits have taken up their dwelling in God, like thoſe buyers and ſellers that took up their ſeats in the Temple, without the Warrant, againſt the conſent of the Owner of that Houſe, muſt be dealt with by the Miniſters of Chriſt, as thoſe Intruders by Chriſt were driven out with a ſcourge; And as *Nehemiah* dealt with *Tobiah*, who had got a Chamber in the Court of the Houſe of God, who caſt both him and his ſtuff out of it. Avoid prophaneneſs, come not here; nothing but holy, pure and clear, or that which groaneth to be ſo, may enter, or abide one Moment at his peril.

Joh. 2. 12, 18.

Neh. 13. 7, 8.

To you who can prove your aſſurance that you are in God, to be of God by the qualification of your Perſons, as having formerly been humbled for your living without God in the World, and at preſent humble your ſelves to walk with

your God, and resolve so to do to the end of your life: Unto you I am sent with a manifold Word of Exhortation. 1. To prize this as the greatest blessing, and rejoyce in it more than in all other blessings, and accordingly to praise God for it, that he hath given you to know, that he is your Habitation; Lifting up the Light of his Countenance upon you, and giving you Eyes to see that Light. *There be* Psal. 4. 6,7. *many that say, who will shew us any good. Lord, lift thou up the light of thy Countenance upon us. Thou hast put gladness in my heart more than in the time when their Corn and Wine increased: because thy loving kindness is better than* 63. 3. *life, my Lips shall praise thee.* Thus will I bless thee while I live; Because thou hast caused me to feel the effects of thy Grace at full, even as the Sun shooteth out his Beames at Mid-Day: And because I finde this to be the life of my life; without which, every Day would

would be more bitter to me than Death. Therefore for this above all Mercies will I bleſs thee every Day, and I will praiſe thy Name for ever.

2. To hold faſt what you have, and be alway adding to it, as worldly Men do by their Earthly ſubſtance. How oft are Chriſtians exhorted to hold faſt every good ſpiritual thing that they have gotten? *Hold faſt* (as with Tooth and Nail) *the faithful Word.* Tit. 1. 9. The pure and ſincere Doctrine of the Goſpel, againſt thoſe Gain-ſayers that would ſnatch it from you; and not only the matter, *but the forme of ſound words.* 2 Tim. 1. 13. Let us hold faſt our profeſſion of Chriſtian Faith and Religion in words and deeds. *That which ye have already, hold faſt till I come.* Heb. 4. 14. Rev. 2. 25. Eſpecially this grace and gift of aſſurance, which is a Jewel of the greateſt worth in the World. For as the happineſs of having it, ſo the miſery of wanting it is unſpeakable. We cannot love God

heartily, when we doubt whether he loves us. We can have little heart to pray, our ſpiritual fight will be uncomfortable, our peace unſetled, our patience heartleſs; all heat to holy duties will be utterly dampt in us. This is made an effect of lively Faith, and an aſſured mark of thoſe who are living Members of Chriſt, namely to hold faſt, that degree of aſſurance:

Heb 3. 5, 6. *Chriſt was faithful as a Son over his own Houſe, whoſe Houſe are we. If we hold faſt the confidence, and the rejoycing of the hope firm unto the end.* See an example of this faſt holding and keeping this Pearl of Price in the Spouſe of Chriſt, how fervent her deſires were, how forcible her endeavours to make his ſingular preſence with her familiar with her alwayes. *It*

Cant. 3. 4. *was but a little that I paſſed from the Watchmen,* (great worldly wiſe Men) *but I found him whom my Soul loveth, I held him, and would not let him go.*

We

We are as oft exhorted to add unto thoſe good things which we have and hold, to increaſe our ſpiritual ſtore, to grow in all Graces. *Beſides this, giving all diligence, add to your Faith Virtue, to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, to Patience Godlineſs, and to Godlineſs brotherly Kindneſs, and to brotherly Kindneſs Charity. Grow in Grace. We beſeech you brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how ye ought to walk, and to pleaſe God: So ye would abound more and more. That ye would increaſe more and more, with the increaſe of God. Grow up into him in all things, which is the Head, even Chriſt.* This will be both for our comfort and credit, profit; Lord, thy Pound hath gained other Five Pounds, be thou over Five Cities. Eſpecially we ſhould deſire and add degrees to our Faith, as of adherence, ſo of experience and evidence, make it

2 Pet. 1. 5, 6, 7. & 3. 18.

1 Theſ. 4. 1, 10.

Col. 2. 19.

Eph. 4. 15.

Luk. 19. 18, 19. & 17. 15.

it our Prayer, *Lord increaſe our Faith*; and this will bind others praiſes of God on our behalf. *We are bound to thank God alwayes for you Brethren, as it is meet, be-*
2 Theſ. 1. 3. *cauſe that your Faith groweth exceedingly.*

The great benefit and neceſſity of this knowledge of aſſurance, may be motive ſufficient, to perſwade you to give all diligence, in the uſe of all means, to preſerve, and increaſe it. You will be ſure to meet with temptations, to doubt of your intereſt in God, of your being in him, to queſtion whether you are Children of this Family. Chriſt himſelf was thus aſſaulted, though dwelling in the boſome of
Mat. 4. 4. his Father. *If thou be the Son of God.* You muſt all dye ſhortly, you
James 4 14. may preſently. *For what is your life, it is even a Vapour, which appeareth for a little Moment, and vaniſheth away.* Now, if you be without aſſurance, that you dwell in this heavenly Houſe, when Death drives

drives you out of your Earthly; How full of Horror and Torment muſt your Hearts needs be! not knowing whether Heaven or Hell muſt be your dwelling place to all Eternity: Whereas, if you knew you were in the ſame Houſe with Chriſt, this would quiet your heart from all fear. As ſoon as Chriſt was come into the Ship, wherein the Diſciples were toſſed, the Wind preſently ceaſed. God through Chriſt being your Habitation, your Light and Salvation, whom or what ſhould you fear, while you live, and when you die? *God is our refuge, therefore we will not fear.* And this, and this only is able to make and keep your hearts lightſome in every condition. Yea, knowledge of your abiding in God, will give a ſweet reliſh, as to every comfort: So to every croſs. I have loſt a dear Huſband, Wife, Child, Friend, a comfortable dwelling, but not my dear God. And the more aſſurance, the leſs fearful, and more chearful.

Pſal. 27. 1.

46. 1, 2.

Neh. 9. 25.

Now

Now the means to preſerve and increaſe aſſurance, are the ſame whereby you gained it. The outward are thoſe Ordinances of God, and exerciſes of his holy Religion, which he hath ſanctified to this end, to bring us unto, and into himſelf, and to work in us a comfortable aſſurance thereof, eſpecially the Word, Sacrament, and Prayer. The more inward and ſpiritual, are care to keep a good Conſcience: Diligent obſervation of your own ways: Conſideration of the experiments you have had of God's favour towards you, renouncing your ſelves: Reſting only upon the free Grace of God, in performance of the conditions required on our part; looking oft over your evidences, and holding the Concluſion. To learn by heart, and put in practice all thoſe duties that are incumbent upon all thoſe, to whom the Lord, even the moſt High, vouchſafeth this high Prerogative of admiſſion to, and poſſeſſion of his bleſſed

Self

self to be your proper Habitation.

The general duty is to walk worthy of the Lord, who hath effectually called you out of the World, and out of your selves, into himself, and hath justified you, and partly glorified you with glorious priviledges, graces, and comforts. *For whom he called, them he also justified; and whom he justified, them he also glorified.* This the Apostle *Paul* frequently presseth. *I beseech you that you walk worthy of the Vocation wherewith ye are called. You know how we exhorted, and charged every one of you, that ye would walk worthy of God, who hath called you into his Kingdom of Glory:* Of God, whose Livery you wear, whose Image you bear, of whose Houshold you are. To walk worthy of your Vocation is to walk holily: for the general Vocation of all Christians is to be holy, as God is holy: unto whom they are called in Jesus Christ. *As he*

Rom. 8. 30.

Eph. 4. 1.

1 Thes. 2. 12.

1 Pet. 1. 15. *he which hath called you is holy, ſo be ye holy in all manner of converſation.* And as he preſſeth them to this worthy walking: So he preſſeth God by Prayer for them, that they might by his grace be enabled to walk; declaring withall ſundry Ingredients, and Concurrents, that make theſe paces and ſteps, they take, regular, and graceful, and the Col. 1. 9, 10, 11. end of the courſe joyful. *We ceaſe not to pray for you, and to deſire that ye may be filled with the knowledge of his will, in all wiſdome, and ſpiritual underſtanding, that ye might walk worthy of the Lord unto all well-pleaſing, being fruitful in every good work: and increaſing in the knowledge of God, ſtrengthned with all might, according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs.*

Let knowledge ſhew you the wayes you ſhould walk, and ſanctification carry you on an end therein, and patience uphold you, till you

you come to the end of your Journey, when you ſhall receive the end of your Faith, even the ſalvation of your Souls.

The particular duties are many, in ſundry references both to things and Perſons. The firſt of the former ſort we will dwell awhile upon, are Earthly Houſes and Habitations. Some whoſe dwelling Place the Lord is, have no Houſe on Earth, which they can call their own. Of thoſe that have, ſome are not ſuffered to live in them; and of them that have this liberty, ſome have very poor Houſes, with as poor Furniture, or other Conveniences. Others have convenient Dwellings, with an indifferent outward eſtate, and ſome few have gentile and ſtately Edifices, with riches and honour in abundance.

1. To thoſe that have no earthly Houſes of their own, but are in a ſtate of beggary, or next to it, of whom ſome there are, who never had any, others had comfortable

table ones, but have loſt them by Fire, or other caſualty, and ſo are for the preſent Houſleſs; to theſe I have this word of Exhortation. Let not your hearts be troubled.

1. Becauſe you are not without Fellowes and Companions, better than your ſelves, that are in the ſame Houſleſs condition: you have heard of ſome, *Of whom the World*
Heb. 11. 38. *was not worthy. Who wandred in Deſerts, and in Mountains, and in Dens and Caves of the Earth.* And
1 Cor. 4. 11. of the bleſſed Apoſtle St. *Paul, Who both hungred, thirſted, and was naked, and had no certain dwelling*
Mat. 8. 20. *place.* And of our bleſſed Saviour, *Who had not where to lay his head.* And you know how little it troubled theſe holy Ones, that they were thus deſtitute, how well pleaſed with their want, it being their Heavenly Fathers good pleaſure, that it ſhould be with them as it was. And how *joyfully* thoſe believing *Hebrews took the ſpoyling of their Goods, knowing that they had*

had in Heaven a better Manſion, and a better and an enduring ſubſtance. Heb. 10. 34. 2 Cor. 5. 1.

2. You are not without a Houſe, which likes you beſt, and which you would not change for the beſt Houſe in the World: You hear God asking you, as *Elkenah* did *Hannah*, Am not I better to thee than Ten Sons? Had you not rather enjoy me, and do you not finde more comfort in me, than in Ten Houſes? And your Heart anſwereth, truth Lord. And can it then be troubled? It may be ſaid of all Houſes, compared with this of yours, as it's ſaid of all Nations, they are as *nothing, leſs than nothing, and vanity.* And in truth, all Houſes and Riches, which others inherit, *are not*, though they ſeem to be: You only, and your fellow Inhabitants inherit *that which is. Eſther* had good reaſon to be content, when ſhe was *preferred to the beſt place of the Houſe.* And ſo have you, who are preferred to live Eſa. 40. 17. Pro. 23. 5. 8. 21.

in the beſt Houſe, and in the beſt
Eſt. 2. 9. place, the very heart of it. You are
Eſay 49. 16. not only graven upon the Palmes of God's hands, but you are in his heart, ſet as a ſeal there; Yea, *I*
Cant. 8. 6. *will rejoyce over them, to do them good with my whole heart, and with my whole Soul.* How then can ye chooſe, but rejoyce exceedingly in the want of all Creature comforts; yea, though you have to boot the preſent feeling of the greateſt outward evils? And ſay with the holy
Hab. 3. 17, 18. Prophet. *Although the Figg-Tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail: and the Field ſhall yield no Meat, the Flocks ſhall be cut off, from the Fold. And there ſhall be no Herd in the Stalls. Yet*
Pſal. 16. 5, 6. *I will rejoyce in the Lord. I will joy in the God of my Salvation: The Lord is the portion of mine Inheritance. The Lines are fallen to me in pleaſant places; Yea, I have*
2 Cor. 6. 10. *a goodly Heritage. Having nothing, I poſſeſs all things*; having the Haver of all things. 3. You

3. You may and ought to take comfort in the promiſes which God hath made to his People in this caſe of Poverty, which for the preſent pincheth you: He is pleaſed to bring you to this want of houſe and maintenance, that he *might humble and prove you, to do you good in the latter end.* And he is able, and no leſs willing to help you, either by inclining the hearts of the rich, to ſhew compaſſion upon you, to receive you into their Houſes, and feed you at their Tables; or if you have but Pulſe to eat, he can make that nouriſh you, better than Kingly fare: yea, he can make you go in the ſtrength of one Meal made of a Cake baken on the Coals Forty Dayes.

Pſal. 33. 18, 19. & 34. 10. 37. 19. & 132. 15. Heb. 13. 5, 6. Deut. 8. 2, 16. 1 King. 19 6, 8.

Qu. But may we expect God will work Miracles now adayes? Yes, that we may rather than his promiſe ſhould faile, Is my hand ſhortned at all? This reſolve upon, that the Eyes of the Lord run too and fro, throughout the whole

2 Chron. 16. 9.

Earth, to ſhew himſelf ſtrong in
Mark 9. 23. the behalf of them whoſe heart is perfect towards him: And of this alſo, that all things are poſſible to him that believeth. And therefore
Job 13. 15. with *Job*, reſolve to truſt in him, though he ſlay you: and to dye, rather than to help your ſelves by any unlawful means, and caſt off all ſolicitous carking thoughtfulneſs for your Bodies, where to
Dan. 1. 8. 3. 17, 18. dwell, and what to eat, and wherewith ye ſhall be cloathed. Ponder
Mat 6. 25. *to the end.* thoſe Seven Diſſwaſives from diſtruſtful cutting, dividing, diſtracting cares. And having Food and
1 Tim. 6 8. Rayment, how little, how courſe ſoever, be content therewith. Conſidering that a little that the righteous Man hath, is better than the
Pſal. 37. 16. riches of many wicked. Nor do you doubt all, but if God ſee that a Houſe with wealth and riches may ſerve to further your ſpiritual and eternal good, you ſhall not fail to have them before you dye. He
Pſal. 113. 7, 8. hath raiſed the Poor out of the Duſt,

Duſt, and lifted the needy out of the Dunghill, and ſet him with Princes. And ſo he will you. Hear his expreſs promiſe, Wealth and Riches ſhall be in his Houſe, or if you live and dye poor and mean, your Children ſhall be bleſſed with abundance. *His Seed ſhall be mighty upon Earth.* And you that were ſome Years ſince wealthy, but by the rage of the Fire, or malice and fraud of Men, or other miſhaps are become as poor as *Job*; do not deſpair of recovering your loſſe: but remember what the Man of God ſaid to *Amaziah*, who demanded of him, *What he ſhould do for the Hundred Talents. The Lord is able to give thee much more than this:* and how he gave Job *twice as much as before. Wait upon God, and keep his way, and he ſhall exalt thee to inherit the Land. Ye have heard of the patience of* Job; *and have ſeen the end of the Lord, that the Lord is pittiful, and of tender Mercy.*

Pſal. 112. 3.

2.

2 Chro. 25 9.

Job 42. 10.

Pſal. 37. 34.

James 5. 11.

2. To you that have Houſes of your own, but may not live in them, at leaſt cannot with any ſafety. 1. See, and acknowledge the hand of God in your expulſion, as in every other Croſs, ſo in this you ſhould a Divine Providence. It is God that, and not Man only that hath thruſt you out.

2. Examine the cauſe of your Ejection; if it be ſo, Why am I thus? That you may be ſure your cauſe is good, and your heart ſincere, in that which you ſuffer for.

3. If you had a doubting Conſcience indeed, againſt which it is unlawful and damnable to act, and not a meer ſcruple againſt which Men may act; yet you may finde cauſe enough, why God ſhould caſt you out of his Houſe, and out of your own. For you honour'd God in neither as you might have done. And therefore ought to acknowledge with *David*, *Righteous art thou O God, and juſt in thy Judgments. I know, O Lord, that thy Judg-*

Pſal. 119. 137. 75.

Judgments are right, and that thou in faithfulneſs haſt afflicted me.

4. When you have humbled your Souls, and made your peace with God, by repenting of your neglect to husband time and talent, while a price was in your hand. Reſolve *to bear with humility and patience the Indignation of the Lord, becauſe you have ſinned againſt him,* *until he plead your cauſe, and execute Judgment for you, and believe that he will bring you forth again to the Light, and you ſhall behold his righteouſneſs. i. e.* his deliverance, the effect of his faithfulneſs and love towards you: and of his juſt ſeverity againſt your and his enemies; who intended not to execute his judgments for your ſins, whatever their pretence was: and bleſs God that you are ſtill permitted to live in the Land of your Nativity: And that there are any who are willing to receive you into their Houſes, as *Laban* did *Jacob*, when he was compelled to leave

Prov. 17. 16.

Mich. 7. 9.

This is for London *eſpecially.*

Eſay 10. 7. 66. 5.

his Fathers Houſe, and *Jethro*, *Moſes*, and the Shulamite *Eliſha*, and *Lydia*, *Paul*: And that none can drive you out of your divine habitation, nor ſhall be ever able to ſeparate you from his love in Jeſus Chriſt, wherein you lodge.

Rom 8. 37. 38. 39.

3. To you that have convenient Houſes, and a competency of means to live upon. Be perſwaded to think your condition better, than if you had fairer buildings, and more abundant income and revenues. *Agar* thought a mean eſtate beſt, as appeares by his Prayer againſt riches, as well as poverty. *Give me neither poverty nor riches, feed me with food convenient for me*; As much as I ſhall need from Day to Day. So we are taught to pray by our Saviour: *Give us this Day our Daily Bread.* The word ſignifies ſuch a kind or quality, as is fitting for our ſuſtenance or beeing. So much as is needful to be added thereto, and no more. Such a meaſure of goods, of body and fortune

Pro. 30. 8.

(ſo

(ſo Men uſe to ſpeak) as is neceſſary, comprehended by the Apoſtle under Food and Rayment. This was all that *Jacob* deſired of God. *If God will give me Bread to eat, and Rayment to put on.* If the Query be, What may be counted needful? *Anſw.* 1. That which Nature requireth enough only to hold Life and Soul together, from Hand to Mouth. (as they ſay) 2. That which is meet for the ſtate wherein God hath ſet us. 3. That which is requiſite for the charge committed to us. 4. That which is apparently needful for the time to come. If any provide not for his own, eſpecially thoſe of his own Houſe, he hath denyed the faith, and is worſe than an Infidel. No Mans deſire muſt go beyond this. *Labour not to be rich.* Superfluity coveted is very dangerous. *They that will be Rich fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in deſtruction and perdition.*

1 *Tim.* 6. 8.

Gen. 28. 20.

1 *Tim.* 6. 9.

dition. A moderate eſtate hath little danger and trouble, much eaſe and comfort, a plentiful one little or nothing of theſe, much of thoſe, and therefore thank God that it is with you as it is; nor do you, or can you want plenty, abiding in God, for in him there is all fulneſs, and enjoying him, you poſſeſs all things; yea, you would do ſo, if you had nothing (as was ſaid).

4. To you who dwell in earthly Houſes, and have all earthly good things in abundance, I have this word of exhortation. Let your hearts be liſt up with thankful acknowledgment of God's goodneſs in giving beſides himſelf, theſe outward bleſſings richly to enjoy. When o-
2 *Sam.* 7. 18. thers, nothing inferiour to you in grace and goodneſs, are glad to dwell in poor Cottages, and to feed on ſcraps; yea, to beg their
Pſal. 23. 5. Bread. *Who am I, O Lord God, and what is my Houſe, that thou haſt brought me hitherto? Thou pre-*

prepareſt a Table before me, thou anointeſt my Head with Oyle, my Cup runneth over. I am not worthy of all the Mercies, and of all the truth which thou haſt ſhewed unto thy Servant, for with my Staff I paſſed over this Jordan, *and now I am become two Bands.* Gen. 32. 10.

But let not your hearts be lifted up with pride, becauſe of your abundance. *Charge them that are rich in this World, that they be not high-minded.* 1 Tim. 6. 17. *Beware that thou forget not the Lord thy God. Leſt when thou haſt eaten, and art full, and haſt built goodly Houſes, and dwelt therein, and when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplyed, and all that thou haſt is multiplyed then thy Heart be lifted up.* Deut. 8. 11, 12, 13, 14. See God in your fair edifices, and ſumptuous Furniture, and large Revenues, eſteeming them as a beam of the bright Sun-ſhine of his favour, you being enabled by his Grace to make them inſtrumental for his glory

glory in the refreshing the bowels of his Saints; and so to enjoy the good of them, as to avoid the snare. To use them not as hindrances, but helps to a better life. Consider withall, how easie and quickly all you have may be brought to nothing, (*Job* this Morning, the greatest Man for wealth of all the Men of the East, and by Night was brought to poverty to a Proverb) and therefore look upon all as transitory, keeping your affections loose, and all off from them. And if they make themselves Wings, and flie away, as an Eagle towards Heaven: let it trouble you as little, as the sight of a Flock of Foul out of your Ground, flying thitherward would do; and rejoyce, that with

Luk. 10. 42. *Mary, You have chosen that good part, that shall not be taken from you.*

5. To you, who, having dwelt in fair and goodly Houses, which the Fire consumed, are in your thought and purpose, if not actually

ally building, as, or more fair and goodly to dwell in, in the ſame places where the former ſtood, or elſe-where be exhorted. 1. To bleſs the Lord, your everlaſting Habitation, which preſerved yours and all the Perſons of your Families, and ſo much of the movable Goods in your Houſes and Shops, from that raging Element; That you have ſtill wherewith to ſubſiſt comfortably, and are in a condition of Rebuilding: Acknowledge it to be *of the Lord's Mercies* that your ſelves, and all yours, Perſons and things were not conſumed; That ſo many lives, and ſo much ſubſtance is given to you for a Prey. Lam. 3. 22.

2. To take heed to your ſelves, that none of theſe evils, no degree of them, which are noted, and taxed, and threatned in many new builders of old, and which it is to be feared, will be found in too many of your fellow-builders, whoſe Houſes will be contiguous with your ſelves,

ſelves, what thoſe crimes are, may be gathered from ſuch Scriptures as theſe. *Woe unto him that build-*
Jer. 22. 13, 14. *eth his Houſe by unrighteouſneſs, and his Chambers by wrong: that ſaith, I will build me a wide Houſe and large Chambers, and cutteth him out Windowes; and it is ceiled with Cedar, and painted with*
Hab. 2. 9, 10, 11 *Vermilion. Woe to him that coveteth an evil covetouſneſs to his Houſe that he may ſet his Neſt on High. Thou haſt conſulted ſhame to thy Houſe, for the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it.* That ſhall ſay, I was laid here by biting Uſury, and this ſhall anſwer, I lye here by cheating and violence, ex-
Eſa. 4. 9, 10. tortion and oppreſſion. *All the people ſhall know, that ſay in the pride and ſtoutneſs of Heart, the Bricks are fallen down, but we will build with hewen Stone. The Sycomores are cut down, but we will change them into Cedars.* We will raiſe up our Houſes in greater ſplendour

and

and *Glory than ever they were. Their Goods ſhall become a booty,* Zeph 1.13. *and their Houſes a deſolation, they ſhall build Houſes, but not inhabit them. Whereas Edom ſaith, we are impoveriſhed, but we will return and build the deſolated places. Thus ſaith the Lord of Hoſts, they ſhall* Mal. 1. 4. *build, but I will throw down. For* Amos 5. 10, 11. *as much as their treading is upon the Poor, and ye take from him burdens of Wheat, ye ſhall build Houſes of Hewen Stone, but ye ſhall not dwell in them. Ye planted pleaſant Vineyards, but ye ſhall not drink Wine of them. For I know your manifold tranſgreſſions, and your mighty ſins. They afflict the juſt, they take a bribe, and turn aſide the Poor in the Gate from their ſight. They build up Zion with blood,* Micah 3.10,11 *and Hieruſalem with iniquity; the Heads thereof judge for a reward, and the Prieſts teach for hire; and the Prophets thereof Divine for money. Yet will they lean upon the Lord, and ſay, is not the Lord a-*

mong

mong us? no evil ſhall befall us. Therefore ſhall Zion for their ſakes be plowed as a Field, and Hieruſalem ſhall become heaps. I will ſmite the Winter Houſes with the Summer Houſe, and the Houſe of Ivory ſhall periſh, and the great Houſes ſhall have an end, ſaith the

Amos 5. 15. *Lord. For behold, the Lord commandeth, and he will ſmite the great*

6. 11. *Houſes with breaches, and the little Houſe with clefts. Woe unto them*

Eſay 5. 8. *that joyn Houſe to Houſe. He will deſtroy the Houſe of evil doers.*

31. 2. *Whoſo rewardeth evil for good, evil ſhall not depart from his Houſe.*

Pro. 15. 25. Though you, with whom I am dealing, are not of the number of theſe wicked Men, that are building with you; yet it is your part and duty, to take good notice of the Lord's juſt puniſhments, which he hath threatned to inflict upon them, and take warning thereby, not to follow their foot-ſteps, nor to tread in one of them. *The righteous Man wiſely conſidereth the Houſe of the wicked,*

wicked, which being wholly built, and filled with Goods, gotten by evil means, ſhall bring them to fall into ruine; ſo far ſhall it be from being any ſtay unto them. Take heed of partaking of their ſins, that ye receive not of their Plagues. See that terrible and flaming place. *I will bring the curſe forth, and it ſhall enter into the Houſe of the Thief*, legal, as well as illegal, *and into the Houſe of him that ſweareth falſly by my Name:* and of him that ſweareth vainly, as well as falſly; that ſweareth by the inch as well as by the Ell, by his faith and troth, as well as by his Maker. Petty as well as bloody Oaths:) *and it ſhall remain in the midſt of his Houſe, and ſhall conſume it, with the timber thereof, and the Stones thereof.*

Pro. 2.

Eph.

Rev. 18. 4

Zech. 5. 4.

Exod. 2. 7.

3. If you have not yet begun to build, take the wiſe Man's advice ('tis the loving advice of your living Houſe) *Prepare thy work without, and make it fit for thy ſelf*

Prov. 24. 27.

in the Field, and afterwards build thine House. Regulate your self, and your Building according to
2 Tim. 3. 16. thy Purse. Cast the cost beforehand. *Which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it, lest happily after he hath laid the*
Luk. 14 28,29. *Foundation, and is not able to finish it, all that behold it begin to mock him?* They will do as much and worse, if you finish with other Mens Money, which you owing, are unable to repay. *By no means run*
Herb. Ch. Porch. *in debt, take thine own measure.*
Rom. 13. 8 *Owe no Man any thing, but love.*

4. In carrying on this work, as in all others of your particular calling, approve your selves to God and Men, to be good Men, by doing all things according to the rule and guidance of well instructed
Psal. 112. 5. natural reason: A good Man will guide his affaires with judgment. Through wisdom is an House build-
Pro. 24. 3,4. ed, and by knowledge shall the Cham-

Chambers be filled with all precious pleaſant riches. I need not tell you what is the prime means in order to this end, namely prayer, *For the Lord giveth wiſdome, out of his Mouth cometh knowledge and underſtanding.* He is the Author of reaſon in Men, and in the guiding of their actions, even in all manual matters. *If any of you lack wiſdome, let him aſk it of God.* Your God will direct you to order your Buildings, that there may be a prevention of deadly miſhaps, as he directed his People of old in theirs. *When thou buildeſt a new Houſe, thou ſhalt make a Battlement for thy Roof, that thou bring not Blood upon thine Houſe, if any Man fall from thence.* In all other points of prudence and fore-ſight, you ſhall finde him your Inſtructer.

Pro. 2. 6.

James 1. 5.

Deut. 22. 8.

5. When then the work is done, and your Houſes fit for Habitation, remember and imitate God's people in ancient times, in dedication

of their new-built Houſes, ſolemnly bleſſing the firſt enjoying of them, by Prayers and holy Hymns, conſecrating them to God, to be Houſes of Prayer and little Churches, wherein Duties of Religion ſhould be performed every Day, and all things done therein, even natural actions, to the glory of God, by Governours, and governed: according to that of the Apoſtle. *Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.* This was *Joſuas* religious reſolution. *I and my Houſe, we will ſerve the Lord.*

Deut. 20 5.

1 Cor. 10. 31.

Joſua 24. 15.

Now becauſe all theſe Five Divine Domeſticks are apt to have their mindes too much upon the things of the World; they that are Houſleſs and Landleſs, to be ſolicitous how to get a Houſe and livelihood; they that have Houſes of their own, but are prohibited to live in them, to have a hankring deſire after Liberty; they that have their Houſes free to live in, and

and ſufficiency, how they may add houſe to houſe, & increaſe their ſubſtance; they that have goodly Houſes with ſuperfluity, how they may yet have more wealth and honour: The mind of Man being like the Horſ-leech, which hath two Daughters, crying, give, give; the two Forks in the Tongue of that bloodſucker, ſetting forth the two paſſions in the mind of Man; the one a burning deſire of getting beyond meaſure, the other an unquietneſs through ſenſe of want, when more than enough is gotten: and like thoſe four things that are never ſatisfyed, the Grave, a barren Womb, the Earth that is not filled with Water, and the Fire: and they that are building, are apt to be in earneſt expectation, that they ſhall be well and warm in thoſe new Neſts. I think this one conſideration needful to be ſuggeſted to them all, namely what power God's grace uſeth to have in all them that dwell in him, to take off their

Pro. 30. 15.

hearts from minding earthly things, in that manner they uſed to do before they were in God; namely, though not to forſake the World quite, and give over worldly buſineſs, and ſpend their whole time in private Devotions, nor having found this Houſe and Treaſure, to caſt away their wordly Goods. For Religion bindeth Men and Women to be good Husbands, to ſeek to preſerve and encreaſe their eſtates that God hath given them; yet to make them willing to part with Houſes and Lands, and whatſoever is deareſt to them in the World, if they cannot hold them with Gods favour. To loſe all things, and count them but dung in compariſon of it. This made God's people in the Ten Tribes to leave their dwellings and poſſeſſions, and to come to *Hieruſalem*, where God was purely worſhipped. This made *Moſes* to leave *Pharaoh*'s Court, and to joyn himſelf to God's afflicted, deſpiſed Church, and to mode-

Phil. 3. 8.

2 Chro. 11. 16.

Heb. 11. 24, 25.

moderate their affections, to uſe them with more ſobriety and indifferency; It being all one to them whether they had little or much. *I have learned in whatſoever ſtate I am, therewith to be content, I know both how to be abaſed, and how to abound: every where, and in all things, I am inſtructed both to be full, and to be hungry, both to abound, and ſuffer need:* Yea, ſo to take up their hearts, as to be more careleſs and forgetful of theſe things, than they were formerly. For they having found a better Houſe, and a better Treaſure, There their hearts muſt needs be moſt, if not altogether. Nor can the heart be divided between the love of God, and the World: But one of them will and muſt have all. *No Man can ſerve two Maſters, for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Love*

Phil 4. 11, 12.

Mat. 6. 21.

24.

1 John 2. 15.

not the World, neither the things that are in the World: If any Man love the World, the love of the Father is not in him.

THE

THE FIFTH SERMON.

THe ſecond Sort of Spiritual duties incumbent upon you, who have aſſurance that the Lord is your Habitation, is in reference to Perſons. 1. Thoſe who were the efficient cauſe of this your ſuperlative Happineſs, both principle and inſtrumental. The principle are the three ſacred Perſons of the glorious Deity, the Father, the Son, and the Holy Ghoſt.

1. Admire the goodneſs of God in electing you to this happineſs. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath choſen us* Epheſ. 1. 3,4.

us in Him, before the Foundation of the World: and in conferring upon you, by the grace of Adoption, the right of inheriting his Light here and hereafter. *Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.*

Col. 1. 12.

1 Joh. 3. 1.

Eph. 3 19.

2. The love of God the Son, which passeth knowledge; who purchased for us this dwelling place with the price of his blood. (The blood of God) *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* When he was in the possession of a perfect Happiness and Glory in his Divine Nature, that he might bring you into the same possession. He took upon him your Nature, with all its miseries, wants and obligements to gain you the Treasures of God's Grace,

Acts 20. 28.

2 Cor. 8, 9.

Grace, Righteouſneſs, and Eternal Life in Him here, and with Him hereafter. He would be without a Houſe, where to lay his head, and without any civil propriety of Earthly Goods, and without any peace, or reſt in the World, that you might have a reſting place in God, and a ſpiritual right to all this, and actual enjoyment of as much as needs, and is good for you. Mat. 8. 20.

3. The powerful Operation of the Holy Ghoſt in imprinting upon your Souls thoſe Divine Graces, which are certain ſigns and tokens of your real intereſt in, and preſent poſſeſſion of this ſuper-cœleſtial Manſion, and witneſſing with your ſpirits, that you are truly Gods Children, and being ſuch, *ſhall abide in the Houſe for ever*, for ſo Sons do. Joh. 8. 35.

To provoke and quicken you the more to thankſgiving for this ineſtimiable happineſs. Conſider how infinitely you are bound to theſe

theſe Three Perſons, above innumerable others; whom God the Father did not chooſe to have their dwelling in him, and whom the Holy Ghoſt never wrought upon, to accept this, as he hath upon you. There are who would perſwade you otherwiſe, that is, that God the Father hath in his decree of Election done no more for you, than he hath for other Men, whom he from Eternity chooſe to be partakers of his happineſs conditionally, that is, if they would, as you have done, accept it offered to them, as it was to you: becauſe he fore-ſaw that you would receive Chriſt into your hearts by faith, he therfore determined to receive you into himſelf, to make you eternally happy; becauſe he fore-ſaw others would not, he therefore paſſed them by, and rejected them, and decreed to damn them; for he loves all Men equally, deſires and wills the Converſion and Salvation of every Man alike, unfeignedly and earneſtly,

eſtly; that God the Son manifeſted in the World, who came in the World to ſave ſinners, dyed for all without difference, intended to give himſelf a ranſom for all, and every one equally; that the efficacy of the Holy Ghoſt, and his Co-operation accompanying the Word, calling Men out of the ſtate of nature, into the ſtate of Grace, is only by moral perſwaſion: and that it is in the power of every Mans free-will, to accept or reject this grace; Theſe are plauſible, but pernicious Errors, againſt which I ſhall bring a few Scriptures, to antidote and fortifie your judgments, and eſtabliſh them in the contrary truths.

1. Touching the Decrees of God the Father's predeſtination, the Scripture makes it abſolute, definite, and irrevocable: So as the number of the Elect can neither be increaſed or diminiſhed. *The Foundation of the Lord ſtandeth ſure*, having this Seal, the Lord knoweth them that are his, that the purpoſe accord- 2 Tim. 2. 19. *Rom.* 9. 11. 1 11. 5.

according to Election might ſtand.
John 6. 37. Even ſo at this preſent alſo, there
is a remnant, according to the elec-
10. 28. tion of grace. All that the Father
giveth me ſhall come to me; I
know my Sheep, and I give unto
Heb. 12. 23. them Eternal Life, and they ſhall
never periſh. Ye are come to the
Church of the firſt born, which are
Luk. 10. 20. inrolled in Heaven, rejoyce that
your Names are written in Heaven,
Whoſoever was not found written
in the Book of Life, was caſt into
Rev. 20. 15. the Lake of Fire. Inſomuch if it
were poſſible, they ſhould deceive
the very Elect. So that howſoever
Mat. 24. 24. Salvation in the execution of it de-
pends upon the conditional uſe of
the means, yet the will of God is
not conditional, incompleat or mu-
table, becauſe God hath abſolute-
ly purpoſed to give his Elect both
will and power to perform thoſe
very conditions required, namely
Repentance, Faith, and Perſeve-
rance: For the Decree of God pre-
deſtinating, muſt not be conſidered
after

after this form: I will chooſe *Peter* to Eternal Life, if it ſhall ſo happen that he doth believe; but rather thus, I do chooſe *Peter* to Eternal Life, which that he may infallibly obtain, I will give him faith. *As many as were ordained to eternal life, believed according to the faith of God's Elect. Elect according to the fore-knowledge of God the Father, who are kept by the power of God, through Faith unto Salvation.* All gifts of grace leading into the habitation of holineſs, and whom to ſalvation are the fruits and effects of Eternal Election. Neither is it true, that we are Elected for faith and holineſs, for we are Elected unto both, *according as he hath choſen us in him that we ſhould be holy.* Election therefore is before the ſpiritual bleſſings both in order and time. *Ye have not choſen me, but I haven choſen you, and ordained you, that you ſhould go: and bring forth fruit, and that your fruit ſhould remain.*

Acts 13. 48.

Tit. 1. 1.

1 Pet. 1. 2, 5.

Eph. 1. 4.

Joh. 15 16.

For

Eph. 2. 8. *For by grace are ye ſaved through faith, and that not of your ſelves, it is the gift of God.* As for this only General Election of all, and every Man to ſalvation upon condition of faith, it is indeed (alone) no Election, becauſe it predeſtinates no Man actually, ſevers no one from another, writes no Name in the Book of Life, ordains no individual to have his habitation in God, but only preſcribes the manner of coming to ſalvation, promiſcuouſly to all: neither by it is it decreed, who ſhall be ſaved, but what manner of Men. Moreover, who holds this Univerſal Election alone, muſt alſo grant an Univerſal reprobation. For if God will only have all to be ſaved indefinitely, if they will believe, he willeth likewiſe that all ſhall be damned that do not believe; and ſo God neither chooſeth or refuſeth any antecedently. Finally, this opinion makes Man's will to over-rule God's counſel. Nor can you believe God's equal

qual love to all Men, when you hear him profeſſing that he did not equally love two, who were equal by Nature, nor that he deſires the ſalvation of all alike, becauſe all are not converted and ſaved, it being as eaſie for him to effect as deſire, and by his effectual Grace to make Men of unwilling willing without deſtroying their voluntary liberty. Rom. 9. 12. 12. 13.

3. Touching the efficacy of God the Holy Ghoſt working Converſion, that it is not to be reſtrained to moral perſwaſion only, which Man's will may embrace or reject, and finally reſiſt, is abundantly evinced by that one Text, where the Apoſtle heaps up ſo many emphatical and ſignificant words, on purpoſe to declare the power of the ſpirit of God, put forth in the converſion of a ſinner. That they may know what is the hyberbolical greatneſs of his power to us-ward, who believe according to the working of his mighty power, which he Ezek. 36. 26. Eph. 1. 18. 19, 20.

wrought in Chriſt, when he raiſed him from the dead. To which many more may be added, and that it depends not upon Man's free-will, which can neither convert it ſelf, nor overcome divine grace, to put forth for his converſion. The Scripture every where plainly and expreſly teacheth, I mean, that grace which is given with an abſolute purpoſe to convert. See 2 *Cor.* 10. 4, 5. *Col.* 2. 12. 2 *Theſ.* 1. 11. *Luk.* 11. 22. 2 *Pet.* 1. 3.

Next to the principal efficient cauſes of their happineſs, the inſtrumental are to be owned and thanked. Thoſe from whom you had your natural beeing, without which you had not been capable of this, or any other good. Honour is due to natural Parents, how poor, how bad ſoever, nor muſt they be deſpiſed for any default of body or mind: and it is a point of piety to relieve them, if they be in want. Nor can you ever ſufficiently requite them, though it muſt be your

ſtudy

ſtudy ſo to do. *Let them learn firſt to ſhew piety at home, and requite their Parents, for this is acceptable before God.* Your ſpiritual Parents are much more to be honoured, and much leſs to be contemned; for as much as they have been inſtruments of your better beeing, your being in Chriſt in God, without which you had better to have been Dogs or Toads; Yea, good had it been for you, if you had never been born. *In Chriſt Jeſus I have begotten you through the Goſpel.* Think nothing too dear for theſe. *I bear you record, that if it had been poſſible, ye would have pluckt out your own Eyes, and have given them unto me.* Time was, when you held your ſelves happy in me, and bleſſed the time that ever you ſaw and heard me. *Howbeit, I do not ſay unto thee, how thou oweſt me even thine own ſelf.* Bleſs alſo all thoſe who have been fellow-helpers with theſe, by informing, convincing, reproving,

1 Tim. 5 4.

1 Cor. 4. 15.

Gal. 4. 15.

Phil. 19.

inſtructing, adviſing, comforting you againſt deſpair. All theſe call for thankfull acknowledgment.

1 Sa. 25. 32, 33. *Bleſſed be the Lord God of Iſrael, which ſent thee this Day to meet me, and bleſſed be thy advice, and bleſſed be thou which haſt kept me from avenging my ſelf. Let the Righteous ſmite me, reprove, and*

Pſal. 141. 5. *chide me. It ſhall be a kindneſs.* I will thank him for it, and God for him for it, and God for him.

The next ſort of Perſons, to whom you owe duty, to the performance whereof, I ſhall earneſtly exhort you, are they, who as yet are without God in the World, to

Acts 8. 21, 23. whom it may be ſaid. *They have neither part nor lot in this matter, but are in the gall of bitterneſs, and bond of iniquity:* And that not only without the Pale of the Church, Twenty-Six parts of the World divided into Thirty-One, having not ſo much as the Name of Chriſtians; and of thoſe Five that are Chriſtians in Name. What

a

a World of Papiſts are there, beſides Hereticks that cut off themſelves from the true Church? But even in the reformed Churches, and even in this Land of light, and Valley of Viſion, there are ſix ſorts and a great number of them, who dwell not in the Light, but ſit in Darkneſs, and in the ſhaddow of Death. Namely, 1. Groſly ignorant ones, that are utterly unacquainted with the firſt Principles of the Oracles of God. Theſe are in Satan's Power, under his Government, who is the Ruler of the Darkneſs of this World; againſt theſe is the wrath of God revealed from Heaven, in temporal, and ſpiritual, and Eternal Judgments. Knowledge being the Foundation, and Seed of all ſaving Grace, they muſt needs be graceleſs that want it. 2. Wickedly erroneous ones, thoſe who hold in their judgments Doctrines overthrowing the Chriſtian Faith, theſe are not many Doors from Death. For every fundamental

damental Errour hath a damnable defilement, being a Leproſie in the Head, the worſt of that kinde of Plague. 3. Openly prophane ones that live in the omiſſion of known duties, and in the practice of known groſs ſins. Who for the pleaſures of the Fleſh, renounce the Heavenly bleſſings, as *Eſau* did, who for *a Morſel of Meat ſold his birthright.* Fornicators, Thieves, Drunkards, Revilers, Swearers, Sabbath-breakers, *&c.* This ye know, that no ſuch have any abiding in God, but dwell in the Devil, whoſe they are, and whom they ſerve, and with whom they ſhall abide eternally, without Repentance. 4 Meer civil ones, who live not in any open offence againſt the Second Table, but are utterly regardleſs of the Firſt: which are of abſolute neceſſity, to prove Man's being in God. The Goſpel teaching us to live godly, as well as righteouſly and ſoberly. *Nor without holineſs ſhall any Man ever ſee God.* 5. Hypocrites

[Heb. 12. 24.

pocrites, who though they ſeem to have a prime reſpect, to the Firſt Table (which Chriſt calls the Firſt and great Commandement) yet they make little or no Conſcience of the Second Table duties; love not their Wives, are cruel to their Children and Servants, will lie, and cheat, and cozen, tipple, *&c.* The damnable eſtate of theſe hath been ſufficiently diſcovered, and that the loweſt place of Torments in the burning Lake, is aſſigned for them. *6tly.* Haters and Blaſphemers, and Perſecutors of the ways of Godlineſs, and of them that walk in thoſe wayes by word or deed. This is an evident token of Perdition, and the wrath of God ſhall come upon ſuch to the utter-moſt, if they periſh in their malice. *Phil.* 1. 28. 1 *Theſ.* 2. 15, 16

The duty we owe to all theſe, is to mourn for their undone condition, and to deſire, and ſtrive earneſtly to convert them, That they may be in capacity to live,

and lodge with you under the ſame Roof, and partake of the ſame glorious Priviledges, and Graces, and Comforts. So yon ought to do by theſe, when you have occaſion to converſe with any of them, as *Lydia* by *Paul* and *Silas*, conſtrained them to come into her Houſe, and abide there, at leaſt by earneſt invitation, and perſwaſion, as *Jael* did *Siſera*, with another manner of mind, *Turn in my Lord, turn into me, fear not.* You are bound to have the ſame tender and cordial affection towards all theſe, that are out of God's grace, that Saint *Paul* had towards the *Galatians*, *that were fallen from grace. My little Children, of whom I travel in birth again, till Chriſt be formed in you.*

Acts 16. 15.

Judg. 4. 18.

Gal. 5. 4.

4. 19.

1. Be in pain for them, as a Woman in travel is. Grieve, and groan, and ſigh, and weep bitterly for them, as *Lot* did for the *Sodomites*, *With whoſe filthy converſation he was vexed, for that righteous man*

2 Pet. 2. 7, 8.

man dwelling among them, in ſeeing & hearing vexed his righteous ſoul, from Day to Day with their unlawful deeds. I beheld the Tranſgreſſors, and was grieved, Rivers of Waters run down mine Eyes, becauſe they keep not thy Law. O that my Head were Waters, and mine Eyes a Fountain of Teares, that I might weep Day and Night, as well for the ſins, as the ſlain of the Daughters of my People: For they be all Adulterers, an Aſſembly of treacherous Men, and bend their Tongue like their Bow for Lies: They proceed from evil to worſe. Samuel *mourned for* Saul. *Even mourned, becauſe of the tranſgreſſion of them that had been carryed away. Jeſus grieved for the hardneſs of the Heart of the Jews, Beheld their City, and wept over it. Out of much affliction, and languiſh of heart, I wrote unto you with many teares. Many walk, of whom I have told you often, and now tell you weeping, that they are Enemies of*

Pſal. 119. 158. 136.

Jer. 9. 1, 2, 3.

Sam. 15. 35.

Ezek. 10. 6.

Luk. 19. 41.

2 Pet. 2. 4.

Phil. 18. 19. *of the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their Belly, whoſe Glory is their ſhame, who mind Earthly things.* For loves ſake, love to God who is diſhonour'd, and your Countrey, which is endangered, and to theſe poor Creatures that are deſtroying their poor Souls, and your own Souls, which you will preſerve from infection by this means, lay ſadly to heart, and grieve affectionately, for the ſad, dark, doleful, damnable condition, ſo many thouſands in this Land are in. Should you come into Houſes full of dead Men, that had ſlain themſelves, would not your Eyes affect your Hearts, could you forbear tears? You can ſcarce come into any Houſe where ſome are not ſpiritually dead, and deſtroying their own Souls, which is a thouſand times worſe.

Rom. 10. 1. Gen. 17. 18. 1 Joh. 5. 16. 2. Pray for them, *Brethren, my Hearts deſire and prayer for Iſrael is, that they may be ſaved. O that Iſhmael might live before thee. If any*

ny Man ſee his Brother ſin a ſin, which is not unto Death, he ſhall ask, and he ſhall give him life. God ſhall pardon him, and by that means free him from everlaſting Death. *Father, forgive them, for they know not what they do. Lord lay not this ſin to their charge.* There are none you know or meet with worſe than theſe, for whom *Stephen* thus prayed, they were ſtiff-necked; ſo hard, that they were not to be made pliable, uncircumciſed in Heart, and Eares, as prophane inwardly, and wicked as the Heathen themſelves, though they outwardly in their Bodies carryed the Seal of God's Covenant: They always reſiſted the Holy Ghoſt by whom God's truth was not only propounded, but the truth of it likewiſe ſo powerfully demonſtrated, that they could not contradict it, but only by obſtinate malice. They gnaſhed upon that Holy-man, with their Teeth, from madneſs and malice, which they bear to the

Luk. 23 34.

Acts 7. 60. 17.

the Evangelical Doctrine, which he preached, and they ſtoned him with Stones to Death. Pray alſo that God would work a change in their mindes and manners, draw them by a merciful Violence out of Satan into Chriſt.

3. To your mourning and prayers add utmoſt endeavours, uſing every one according as his Nature and Condition ſhall require. Jude 22. 23. *Of ſome have compaſſion, making a difference, and others ſave with fear, pulling them out of the Fire.* The ſimple, weak, and ſeduced deal gently with. Thoſe that are hardned, and perverſe, and corrupters of others, be as much as in you lyeth Inſtruments of their Salvation, by more ſeverity. Save them with fear, namely by a lively denuntiation of God's Judgments darted into your Conſciences, pulling them out of the Fire; that is, doing what you can to draw them from Perdition, without any vain reſpects or conſiderations, as Men draw things

things out of the Fire in any fashion, or what way they can. First,

Them that you finde grosly ignorant, instruct in Fundamental Truths, without the distinct knowledge whereof, no Man can have any entrance into this House. Especially you that have Children, and Servants, take pains in Catechising them, till they be as able and ready to render a reason of their Faith, as to answer to their Names. *These words which I command thee this Day, shall be in thy heart, and thou shalt teach them diligently to thy Children, and shalt talk of them when thou sittest in thy House, and when thou walkest by the way, and when thou lyest down, and when thou risest up: and ye Fathers bring up your Children in the nurture and admonition of the Lord.*

Deut. 6. 6. 7. 11. 18, 19, 20. Eph. 6. 4.

But you must not neglect to instruct strangers, also even Beggars that come to your Doors, they have precious immortal Souls, which you should

ſhould be as willing to relieve, as your Bodies. You that are godly Women, as well as Men, muſt perform this duty. We finde Women not only teaching their Husbands. *Manoah*'s Wife ſaid unto her husband, concluding the Death of himſelf and her. *If the Lord were*
Judg. 13.22, 23. *pleaſed to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have ſhewed us all theſe things, nor would at this time have told us ſuch things as theſe: and their Children and Servants. What my Son, and what, the Son of my Womb! and what, the Son of my vow! give not thy ſtrength unto Women, nor thy wayes unto that which deſtroyeth Kings----- She openeth her Mouth in wiſdome among her Maidens, and in her Tongue is the Law of Kindneſs, ſweet and gracious ſpeeches ſounding to edification in knowledge and holineſſe, but expounding the way of God to others alſo.* Aquila

quila *and* Priſcilla *took* Apollos *to them, and expounded to him the way of God more perfectly. Seeing godly Women may and ſhould be private patterns, and may have a gift of expounding Scripture, and much more private Men, and uſe that gift in the preſence of Miniſters, for the edification of others, yea of Miniſters themſelves.*

2. Thoſe you finde led away with the Errour of the wicked, holding any points in Religion, contrary to ſound Doctrine, denying directly, or by conſequence any Fundamental Verity. Such was that of *Hymœneus* and *Philetus*, and that falſe Doctrine which the *Galatians* held, namely that to be juſtified before God, it was neceſſary together with faith in Chriſt ſtrictly to obſerve the *Moſaical* Ceremonies, as a part of Man's righteouſneſs and holineſs, appointed by the Law: and that of the *Nicolaitans*, who permitted the community of Women, held it a thing indiffer-

indifferent to commit Adultry, and eating Meats sacrificed to Idols; and *Popish*, and *Pelagian* Errours: when ever you have occasion to converse with any such as these, or that hold any point not consonant to Scripture, though having less filth and danger, do your endeavour to recover them, by soft words and hard Arguments. So you are taught by the Apostle *James*'s Practice, who calls a damnable blasphemy by the gentle name of errour, and useth a loving compellation, (*Do not erre my beloved brethren*) But observe what powerful Arguments he useth both before and after his dehortation: and by the Apostle *Paul's* precept; *In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snare of the Devil.* Two things especially should move you to endeavour to convert souls from errour

2 Tim. 2. 24, 25, 26.

errour, especially if Fundamental. The one from the nature of such an errour, it is like a Canker or Gangreen, a Malady so contagious that it presently spreads it self into the next Members, and so by degrees destroyes the whole Body; being once admitted into the soul, it will glide into it, to the total extinguishing of the spiritual life thereof: And having possessed it self in one of the Members of the Church, will spread over all the Body of it, if it be not withstood in time. Another is the great reward promised to this endeavour, if it prove successful; if not the will, as it is accepted, so it shall be equally rewarded. Jam. 5. 19, 20. 2 Cor. 8. 12.

3. Such as are prophane Persons, the shew of whose Countenance doth witness against them, and declare their sin, as *Sodom*, and hide it not; that draw iniquity with Cords of Vanity, and sin as it were with a Cart-rope, and that live in the neglect and contempt of di- Isa. 3. 9. 5. 8.

vine Ordinances, and religious exercises, publick, domestick, or secret, professing by their practice, that they are the Children of *Belial*, and rank Atheists. If you finde that any of these have not as yet commenced Dogs and Swine, but are as yet Undergraduates, and in the Devil's Academy, and that you shall not provoke them to Blasphemie, nor aggravate their rage against you thereby, allure them to go with you into Divine *Herbert's* Church Porch, and then sprinkle them with his Holy Water-stick.

Beware of Lust, it doth pollute and fowle
Whom God in Baptisme washt with his own blood.
Drink not the third Glass, which thou canst not tame,
When once it is within thee.
Take not his name, who made thy mouth, in vain,
It gets thee nothing, and hath no excuse.
Lye not, but let thy heart be true to God,
Thy Mouth to it, thy actions to them both.
Flie idleness, which yet thou canst not flie,
By dressing, Mistrissing and Complement.
Look at thy Mouth, Diseases enter there.
Slight those who say among thy sickly health,
Thou livest by rule;——

Be thrifty, but not covetous,——
Play not for gain, but sport:——
Be sweet to all,——
Catch not at Quarrels.——
Laugh not too much——*Pick out of mirth,*
Prophaneness, filthiness, abusiveness.
Be useful where thou livest——
Restore to God his due, in tith and time.
Resort to Sermons——
Sum up at Night what thou hast done by Day,
And in the Morning what thou hast to do.

Take heed, lest through fear, or too much respect towards any, whom you hear speaking, or see acting prophanely, you become by your connivance or silence, guilty of want of Zeal towards God's glory, and of Charity towards your Neighbours Souls and Salvation. *Thou shalt not hate thy Brother in thy heart, thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him.* Not, but regard must be had to Person, time, and place, and the manner of reproving, which sometimes may be by discountenancing, as well as by dis- Lev. 19. 17.

course, and alway, so that the party reproved, may see it proceeds from love.

4. Them that are civil, have a care to keep their good word, deal justly with all that are meek, merciful, ready to help such as stand in need of them; when you meet and converse with such, commend
Mark 10. 10. these and all other good things in them, as being such as God loves, and will reward; but labour to convince them, that all their Moral parts and actions, till they be mem-
Gen. 20. 6. bers of Christ, will yield them no true comfort, by being in him they are brought to dwell in God. This you may easily prove unto them by the example of sundry Persons,
Gen. 25. 27. who though endowed with many civil Virtues, yet are branded by the Holy Ghost, for most unhappy
28. 33. Men: *Esau* was a dutiful Childe to his Father, careful to please him, fearful to offend him, of a bountifull disposition, and free from covetousness. *Abak* a kind-hearted Man,

Man, pittiful towards an insolent inveterate Enemy. The Pharisee that went up into the Temple to pray, could thank God that he was not as other Men were, Extortioners, Unjust, Adulterers, that he payed his Tythes duly. And what Man in the World could live a more unblameable life, than that young Ruler did? And so *Paul* before his Conversion. *If any Man think he hath whereof, he might trust in the Flesh. I more touching the righteousness which is in the Law blameless.* Yet without Faith in Christ, and a real change wrought in the heart, all this, and much more is nothing: he being the Fountain of all true goodness. The civil Devil carries Men to Hell, as well as the prophane Devil, though somewhat more about.

1 King. 20. 31, 34.

Luk. 18. 11.

Mat. 19. 20.

John 15. 4, 5.

5. Those whom you discern to be Hypocrites, by living and allowing themselves in some one known sin of Omission or Commission: (Thus *Jehu* discovered himself to

2 King. 10 31. be an Hypocrite. *He took no heed to walk in the way of the Lord God of Israel, with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin.*) When you have occasion to confer with these, acknowledge the good that is in them, much more than in Moral Men, as having a prime respect to the first Table, affecting the Ministry of the Word, giving themselves to Prayer and Fasting, abstaining from petty, as well as bloody Oathes, strictly observing the Lord's Day, loving the pure worship of God, and hating will-worship; commend them for these things, but labour to fright and Fire them out of their Hypocrisie, by pressing that of St. *James* upon them. *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all,* that breaketh one Commandement. Habitual sincere obedience is Universal, extending to the compass of the whole Law evangelically. And

as one Leak in a Ship let alone will ſink it as well as many, and one Mortal Wound deſtroy the Body. So any one ſin wilfully continued in, will drown and deſtroy the Soul: and finally how more intolerable their torment ſhall be in Hell, than any other ſinners.

6. In like manner deal with them, who are haters and Perſecutors of the People of God, pretending that it is for their Hypocriſie, that they cannot away with them, perſwade them that their pretence is falſe; for if they hated them as Hypocrites, they would hate them as ſinners, and ſo they would hate all ſinners, and the greateſt ſinners moſt: as he that hates a Toad, becauſe of his poyſon, the greater the Toad is, the more he would hate it. But theſe Men know themſelves, and are known to love well enough Drunkards, Whoremaſters, Swearers, and practical Atheiſts; and therefore the true reaſon why they hate ſtrict

Professors, is for their godliness, which condemns their irreligious and loose living: (as *Noah* by building the Ark, condemned the
Heb. 11. 7. World) *So Cain slew his Brother because his own works were evil, and his Brothers righteous. Saul,*
1 John 3. 12. *Saul, why persecutest thou me?* His Conversion presently followed his Conviction. They that dwell in
Acts 9. 4. God, dwell in love. Your love to poor Souls, that are out of God, expressed thus, by making essayes to draw them unto God, will both evidence to your selves and others that he is your habitation. Make this therefore your work every day, do as *Lot* did by the two Angels.
Gen. 19. 23. *Turn in I pray you into your Servants House, no, but we will abide in the Street, and he pressed them greatly, and they turned in unto him, and they entred into his house.* What know you, but you may prevail, as he did? and if so, you will make Men Angels; for this is their highest happiness. *Alway to behold*

the

the Face of God. Let love constrain you, not only that which I have now preſſed; you owe love to every Man, are bound to love them as your ſelves, and to ſeek their welfare as your own: and there is no love in any Man to his Neighbour, that loveth not his Soul. But the love of Chriſt ſhould more conſtrain you to put the whole ſtrain of your ſtrength to this work. God having declared his deſire to have his Houſe filled, and his Sons Kingdome enlarged; and there being joy in Heaven at the Converſion of every ſinner: Yea, love to your ſelves ſhould force this. It being the beſt meanes to increaſe your graces and comforts: the more you draw to knowledge, and faith, and holineſs, the more will theſe graces increaſe in you, and the comfort of them. As a Man caſting forth of his Seed, brings it him back again with great increaſe. Nor will any work you can do have the like recompenſe (which was hinted before)

Mat. 18. 10.

Luk. 15.7,10.

Jam. 5. 19.

Dan. 12. 3. fore) *They that turn many to righteouſneſs, ſhall ſhine as the Stars, for ever and ever.* Nor can you be ignorant, that this is the end, why God hath beſtowed his graces upon you, whereby you were made meet to be partakers of this Inheritance, not that you ſhould keep them to your ſelves, but that you ſhould benefit others by them. 1 Cor. 12. 7. *The manifeſtation of the Spirit,* (that is, thoſe gifts of grace, whereby it is manifeſted, that they dwell in 1 John 4. 13. God) *is given to every Man to profit withall.*

Finally, The Lord hath ſtrictly commanded, that no Man ſhould content himſelf to know and believe aright himſelf, to repent of his own prophaneneſs, and to be religious and righteous, but that he ſhould ſeek alſo to cauſe others to be, and do ſo, that they may be as well houſed as he, as happy Ezek. 18. 32. as himſelf. *Cauſe others to return that you and they may live together under the ſame Roof:* and the

the more the merrier, and better cheer to.

Obj. There is no hope of doing good upon many, that we meet with, ſcarce upon any.

Anſw. If with all your pains taken all the Days of your Life, you can win but one Soul, it's as much as the gaining of the whole World. Yea, one Soul is more worth than the whole World. Mat. 16. 26.

2. Deſpair of none, how wicked ſo ever: as bad as bad can be, have been reduced and brought in, *Manaſſeh* for example, and three thouſand at once. Acts 2.

3. If aſſaying three, or four, or five, or ſix times prevail not, the 7th. may: *Go up now, look towards the Sea. Maſter, there is nothing, go again ſeven times, and it came to paſs at the ſeventh time, that he ſaid, behold, there ariſeth a little Cloud out of the Sea, like a Mans hand.* 1 King. 18. 43. 44.

4. Suppoſe when you have done all you can all your life long, no good be done, yet you may take that

that Comfort your Maſter did.

Eſay 49. 5. 4. *Though Iſrael be not gathered, yet ſhall I be glorious in the Eyes of the Lord.* And in the Verſe before, *I have laboured in vain, I have ſpent my ſtrength in naught, in vain. Yet ſurely my Judgment is with the Lord, and my work with my God.* God knoweth with what uprightneſs I have done his work, and therefore I know he will Crown me with Glory, though my labour hath been loſt, as to the moſt part of the People.

THE SIXTH SERMON.

THe next ſort of Perſons, in reference to whom Duty lies upon you, are Chriſtian Societies. Aſſemblies that profeſs the Chriſtian Religion, and joyn together in the worſhip of the true God. Theſe are called Churches, and of theſe there are two ſorts, falſe and true, and your duty is to ſeparate from thoſe, and hold fellowſhip with theſe. Three things are required to the conſtituting of true Churches.

1. That the Word of God, and Doctrine of Salvation be truly taught

taught in them, ye are of the houſhold of God, and are built upon the Foundation of the Apoſtles and Prophets: upon this Rock (this truth confeſſed by thee) I will build my Church, the Church is God's Regiſter, that keeps his Records faithfully, the Pillar and ground of Truth, where the Doctrine of the Law and Goſpel is truly taught, God dwells with that People, and Salvation may be there had.

2. That there be Paſtors and Miniſters lawfully called, How ſhall they preach except they be ſent? pray the Lord of the Harveſt, that he will ſend forth Labourers into his Harveſt, Chriſt hath given his Miniſtry to his own Church.

3. That the People receive and embrace the Doctrine and Religion of Chriſt, and ſubmit to, and joyn together in the Worſhip of God. *Then they that gladly received the Word were Baptized, and they continued ſtedfaſtly in the*

Act. 2. 41, 42.

the Apostles Doctrine and fellowship, in breaking of Bread and Prayers.

Hereby may be discerned, which are false Churches, and which true: The *Roman* Political Church, as the Constitution of it is false, and of Man's Invention.

Obj. They have the Apostles Creed, the Books of Canonical Scripture and Baptisme.

Answ. They acknowledge the Creed in profession and word, but overthrow much of the sense, by their superadded Articles, and false expositions. They retain the words of Scripture, though in much, not the sense of the Holy Ghost: nor can Baptism, though for substance, according to the first Institution, prove them a true Church, more than Circumcision could *Samaria* to be so, or a Seal pulled from the Writing, and set to the bare paper. A Thief may shew a true Man's Purse, but that proves him not to be a true Man: and they overthrow

inward

inward Baptiſme, the life of that Sacrament, imputed righteouſneſs and holineſs, which in Gods Church muſt go together with the outward Element.

2*dly*. As *Papiſts*, they have no true Miniſters: the *Romiſh* Prieſt, as ſuch, is no Miniſter of Chriſt, not only becauſe of the Anti-Chriſtian Doctrines, which he teacheth, overthrowing the Foundation of the Prophets and Apoſtles, but alſo in that he offereth Chriſt a real Sacrifice for quick and dead, wherein chiefly ſtands his Office; and becauſe as a Papiſt-Prieſt he receives his very Power from the *Pope*, whoſe Office is not of Chriſt.

Qu. Why then ſhould not one Baptized by a Maſs-Prieſt, be Rebaptized?

Anſw. Becauſe the action of a lawful Calling, done by one that is not lawfully called, is not a nullity; the Miniſtry is lawful, though as corrupted by them is bad.

3*dly*. Their People oppoſe God's

true

true Worship, and live in palpable Idolatry, and profess themselves the Members of a usurping trayterous head the Pope.

Obj. Anti-Christ sitteth in the Temple of God, therefore the Church of *Rome* is God's Church.

Answ. In the *Popish* Church, there is the hidden Church of God mingled, as a little Wheat with much Chaff, as a little Gold with much Dross. So that though the Church of God be where Anti-Christ sitteth, yet the Church whereof he is Head, is no Church of God; for there are no means there to beget, or preserve spiritual life, whether we regard Doctrine or Worship.

To speak plainly, it is a part of the Universal Visible Church of Christians, so far as they profess Christianity, & acknowledge Christ their Head; but it is the Visible Society of Trayterous Usurpers, so far as they profess the *Pope* to be their Head: just as if a Traytor should

make himself Deputy of *Ireland* against the King's will, and all the People believe he is so; and so profess themselves Subjects to the King as their Soveraign, and to him as his Deputy: Here it is a true Kingdome, as it is still under the King, and yet a Kingdom of Traytors, or Rebels, *Secundum quid*, or so far as they adhere to the Usurping Deputy, against the King's command. From this Church therefore, which is spiritual *Babylon*, the Mother of Harlots and abominations of the Earth, no Spouse of Christ, but a Strumpet, no House of God, but an Habitation of Devils, once indeed a famous Church, but now dead and buryed (and as is the Mother, so is the Daughters) God's People are bound to separate. Come out of her my people, and yet not from such therein who mean well in the general, and secretly discent from her damnable Corruptions, is this Obligation of Separation upon you. *Rom.* 18.4.

Much

Much leſs ought you to ſeparate from Churches which have made ſeparation from *Rome*, as the reformed Proteſtant Churches in *France*, *Germany*, and other Countreys, and theſe of Great *Britain*, and *Ireland* have done; in whoſe Congregations is found truth of Doctrine, a lawful Miniſtry, and a People profeſſing the true Religion, ſubmitting to, and joyning together in the true Worſhip of God.

I am not ignorant that many of you, whoſe Habitation I queſtion not but the Lord is, who have your Habitations in all the ſeveral Countries of this Kingdom, have drunkin a deep prejudice againſt all the Parochical Congregations, whereof you are legal Members, and where all you were baptized, and thereby were made the Members of Chriſt, the Children of God, and Heires of his Kingdome. I fear ſome of you will ſtartle at theſe expreſſions, found in the *Common-Prayer-Book*. But if you conſult the Holy

make himself Deputy of *Ireland* against the King's will, and all the People believe he is so; and so profess themselves Subjects to the King as their Soveraign, and to him as his Deputy: Here it is a true Kingdome, as it is still under the King, and yet a Kingdom of Traytors, or Rebels, *Secundum quid*, or so far as they adhere to the Usurping Deputy, against the King's command. From this Church therefore, which is spiritual *Babylon*, the Mother of Harlots and abominations of the Earth, no Spouse of Christ, but a Strumpet, no House of God, but an Habitation of Devils, once indeed a famous Church, but now dead and buryed (and as is the Mother, so is the Daughters) God's People are bound to separate. Come out of her my people, and yet not from such therein who mean well in the general, and secretly discent from her damnable Corruptions, is this Obligation of Separation upon you. *Rom.* 18.4.

Much

Much leſs ought you to ſeparate from Churches which have made ſeparation from *Rome*, as the reformed Proteſtant Churches in *France*, *Germany*, and other Countreys, and theſe of Great *Britain*, and *Ireland* have done; in whoſe Congregations is found truth of Doctrine, a lawful Miniſtry, and a People profeſſing the true Religion, ſubmitting to, and joyning together in the true Worſhip of God.

I am not ignorant that many of you, whoſe Habitation I queſtion not but the Lord is, who have your Habitations in all the ſeveral Countries of this Kingdom, have drunkin a deep prejudice againſt all the Parochical Congregations, whereof you are legal Members, and where all you were baptized, and thereby were made the Members of Chriſt, the Children of God, and Heires of his Kingdome. I fear ſome of you will ſtartle at theſe expreſſions, found in the *Common-Prayer-Book*. But if you conſult the Holy

Scripture, you will finde them warranted in a Sacramental sense; and your prejudice hath so far wrought upon you, that you have forsaken the assembling of your selves together with your Neighbours in the publick Meeting-Places.

I know with whom I am dealing, Persons that have a comfortable assurance that they dwell in God, and therefore are willing to hear any thing that may tend to the increase of their comfort, and unwilling to retain any errour in their judgments or practice, that may defile and dishonour their dwelling place, or cause it to be evil spoken of by them that are without; whose mouthes you know your absenting your selves from all the Solemn Assemblies, open wide to cast a scandal upon your Persons, as prophane, and upon that strict profession of walking precisely, according to the Rule of the written Word, which they think gives you no Warrant for your seperation

peration from their Society in the ſervice of God: and my humble and earneſt requeſt to you is to lay aſide your prejudice, and examine by that good Word, whether your ſeparation be not ſinful.

I ſhall preſume you will freely grant both, that it's neceſſary to Salvation, that a Man be a member of the true Viſible Church, becauſe in the Word you finde the profeſſion of the true Religion; yea, the very hope of Salvation, and joyning to the true Church, going together: and that ſo long as God continueth the Doctrine of Salvation to a People, and his Solemn Worſhip; ſo long he dwells among that People, and Salvation may be had there, and that no utter ſeparation may be made from thoſe Aſſemblies, where God dwelleth, and where Men may be aſſured to finde Salvation, though there may be many great corruptions both in Doctrine and Worſhip, in thoſe Aſſemblies. There were

Gen 9. 27.

Eſay 33. 24.

44. 5.

Lev. 26. 12.

Pſal. 76. 2.

Rom. 1. 16.

1 Cor. 1. 21.

James 1. 21.

John 6.67,68.

so in the Church of the *Jewes* in Christ's time, the Priests and Teachers were ignorant and wicked, and had a corrupt and unlawful entrance into their Calling; and the People were like to the Priest generally, notoriously and obstinately ungodly; and the Worship used in that Church was wofully corrupt, many superstitious Ceremonies, the Observation whereof were more strictly urged, than the Commandments and Ordinances of God; the Temples made a Den of Thieves, the Discipline and censures shamefully abused, the Doctrine was corrupt in many points, and the great Sacrament of the Passover ill timed: yet the Word tells you, Christ (whose example it binds you to follow) and you professe your selves followers of him in all imitable things) made no separation from this Church, professed himself a Member of it, was by Circumcision incorporated a Member of it, received Baptisme

in

in a Congregation of that People, was a hearer of their common-ſervice, and their Teachers, allowing and commanding his Diſciples to hear them, communicated in the Paſſ-over with the People and the Prieſt; no more did his Apoſtles make ſeparation from this Church, after his Aſcention, till their Day had its period. *Peter* and *John* went to their publick Prayer in their Temple. So *Paul* and *Barnabas* in their Synagogue. By their example it appeares, that till God hath forſaken the Church, no Man may forſake it; and that it is no ſufficient warrant to ſeparate from a Church, becauſe it is guilty of ſuch ſins and corruptions, as deſerves God ſhould forſake it, and for which he hath threatned in his Word, that he will forſake it: till it appear that God hath put in Execution that which he juſtly threatned, we ought to acknowledge and receive it, as his Houſe, and not to refuſe to dwell with

him in it. For shall Man be holier than God, and hate corruption more than he? And yet we may not communicate with it, by consenting to any corruptions that are, or shall be detected, or proved to be in it, wherein we have our Saviour's example to guide us. All this I take for granted, that you will surely grant, because many Books largely asserting all this, have been many Years in the hands of those, who have led away many to separation, a syllable whereof they have not gain-said: and they are in yours; nor have I heard a word of your dissenting. But this I hear you say, that you question the constitution of the Church of *England*, and that you cannot joyn with their Congregations in Divine Worship, because they stand under an Antichristian Government, and the worship in them is a devised worship. Touching the constitution of the Church of *England*, I have no more but this to commend to your consideration,

ſideration; namely the anſwer, that was long ſince given to the *Brownists*, to which I never ſaw reply given. Their Objection was this, that the People of *England* were never rightly called; for in the beginning of the *Queen*'s Reign, they were by her command, and Proclamation, compelled to embrace the Proteſtant Religion, and to conform to God's worſhip: whereas in the New Teſtament, we have no Example of People compelled to the Service of God, Chriſt commanding Fiſhermen to convert ſouls by preaching, not Princes to make Diſciples by compulſion: Therefore the Church of Chriſt had no right conſtitution. The Anſwer, to the ſeparation of old, is this, that if we ſpeak of a Church firſt planted, the people of ſuch a Nation are firſt called by the word, before they come to be a Church; but it is not ſo of a Countrey, where for a long time, true Religion hath been profeſſed, which is our caſe.

And

And as to that part of the Object, that there is no such example in the New Testament.

1. The Magistrates were then Enemies to the Christian Religion.

2. It sufficeth that we have examples in the Old Testament. 2 *Kings* 23. 21. 2 *Chr.* 15. 13. & 33. 16. & 34. 33. Nor have Christian Princes less power in their Dominion, to abolish Idolatry, and by Law, and penalties, to compel their Subjects, where there is a parity of reason.

3. We finde that private Governours, in the New-Testament, have required, and brought in their Families, to embrace, and profess the Christian Faith. *Joh.* 4. 53. *Acts* 10. 21. & 16. 34. & 18. 8. 1 *Cor.* 1. 16. But that these did any more than teach, and command them to learn, consent, and profess, some question, if they did so much. And so much they did, may, and ought to do, *Gen.* 8. 9. And whether a Christian Magistrate may do more. For though

though it's out of all doubt, that not only all external duties of the Second Table, but alſo all ſuch of the Firſt Table of the Moral Law, are directly and properly of political cognizance; yet they doubt much, whether any Evangelical Ceremonies, or Formes of Worſhip, which relate to Chriſt be ſo; becauſe they are ſupernatural, and Conſcience is the only Rule, whereby the Merit of thoſe Duties is to be Judged, which muſt be ſatisfied before any *Papal* Injunction can be impoſed, or obedience can be ſafely yielded: and therefore they would have the ranged not among the eſſential, but among the contingentials of Political Government. But they earneſtly deny that any internal duties and matters of Faith, and Evangelical Doctrine fall within the ſpheer of that cognizance, either directly or indirectly; becauſe no humane power extends to acts of the Soul, and it is the duty of the Miniſter, and not

of

of the Magistrate, to reform even in such matters: and yet the Magistrate may, and ought to exercise his power, for restraining and punishing the fruits and effects of such Errours, when the peace of the Common-wealth comes to be disturbed thereby; but he has no warrant to punish the misbelief, or incredulity concerning Articles of Christian Faith, no nor Idolatrous Formes of Worship, unless they proceed from the errour or obliquity of their Subjects wills, the reformation whereof is the absolute and adæquate end of all punishments, and of the exercise of all Political Power: but punishments were never ordained for the information of the understanding. To return to satisfie the Objection, It is not necessarily nor generally true of all Members of the Visible Church, that they be called by the word: if this be granted which cannot be denyed, that as among the *Jewes* Men were incorporated into the

the Church by Circumcision; so they are under the Gospel by Baptisme, *Col.* 2. 11, 12. and that as in those times, many for by-ends, and through fear joyned themselves to the Church, *Est.* 8. 17. so it may be, and hath been under the Gospel.

Obj. But the greatest part of our people are ignorant, and unsanctified; yea, prophane Persons.

Answ. Ignorant and prophane Persons have alway been in the Church: It was so in the Church's Infancy, and so in her perpetual growth, and so shall be to the end of the World, at least till Christ come the second time; but these are not of the Church, which hath its denomination of the better part.

Obj. But open and prophane Persons are not cast out.

Answ. The Law takes Order they shall be. The fault is in the Governors. We are not no Church, or a false one, because such are suffer-

suffered. 1 *Cor.* 5. *Rev.* 2.

Obj. But we want the Form of a true Church. *Viz.* a Covenant.

Answ. It appeares not in the Apostles times, any thing more was required to make Church-members of the Church-Universal, than assenting to Evangelical truths, embracing and professing Christian Religion, and receiving Baptisme; wherein all in our Church enter into a Solemn Covenant, and confirm it when they come to years of understanding. And moreover to settle them in particular Church-order, the Apostle made Bishops or Elders over them in every Church, *Acts* 14. 23. and required the People to obey them, hear and honour them. 1 *Thes.* 5. 12, 13. *Heb.* 13. 7. 17. 24. 1 *Tim.* 5. 17. And those that consented to this, and did so, were Members of that particular Church: so that we confess, as a Man cannot be a Member of the Universal Church, (if at age) without his own consent; so

ſo neither can he be of a particular Church: (however he may be antecedently obliged to conſent.) But that this conſent was wont to be ſignified by any expreſs Covenant, between the Paſtors, and the Flocks, no Scripture mentioneth. It is *conſent ſignified* only which God requireth: But whether this conſent be ſignified, 1. By the Peoples Election of the Paſtors. 2. Or by a Covenant. 3. Or by lifting up the hands, or any ſuch ſign. 4. Or only by conſtant attendance with the Church on all God's Ordinances there, God hath no where determined; ſave only as circumſtances may make one of theſe more fit than another, and ſo oblige us to it in prudence. And he which maketh Duties, which God hath not made, is a maker of ſuperſtition, and a falſe Teacher, or Speaker of God and his Lawes, and addeth to them.

As to that, you ſay you cannot joyn with our Congregations, be-

cauſe

ſuffered. 1 *Cor.* 5. *Rev.* 2.

Obj. But we want the Form of a true Church. *Viz.* a Covenant.

Anſw. It appeares not in the Apoſtles times, any thing more was required to make Church-members of the Church-Univerſal, than aſſenting to Evangelical truths, embracing and profeſſing Chriſtian Religion, and receiving Baptiſme; wherein all in our Church enter into a Solemn Covenant, and confirm it when they come to years of underſtanding. And moreover to ſettle them in particular Church-order, the Apoſtle made Biſhops or Elders over them in every Church, *Acts* 14. 23. and required the People to obey them, hear and honour them. 1 *Theſ.* 5. 12, 13. *Heb.* 13. 7. 17. 24. 1 *Tim.* 5. 17. And thoſe that conſented to this, and did ſo, were Members of that particular Church: ſo that we confeſs, as a Man cannot be a Member of the Univerſal Church, (if at age) without his own conſent; ſo

so neither can he be of a particular Church: (however he may be antecedently obliged to consent.) But that this consent was wont to be signified by any expres's Covenant, between the Pastors, and the flocks, no Scripture mentioneth. It is *consent signified* only which God requireth: But whether this consent be signified, 1. By the Peoples Election of the Pastors. 2. Or by a Covenant. 3. Or by lifting up the hands, or any such sign. 4. Or only by constant attendance with the Church on all God's Ordinances there, God hath no where determined; save only as circumstances may make one of these more fit than another, and so oblige us to it in prudence. And he which maketh Duties, which God hath not made, is a maker of superstition, and a false Teacher, or Speaker of God and his Lawes, and addeth to them.

As to that, you say you cannot joyn with our Congregations, because

cauſe they ſtand under a Deviliſh Anti-chriſtian Government, and the Worſhip in them (by a number of Common-prayers) is a deviſed Worſhip. All that I deſire of you is only this, that laying aſide paſſion, you will but pauſe and ponder what is alledged to give ſatisfaction to this Objection; which may cool at leaſt the fierceneſs of your Spirits, and abate that deſperate prejudice you have conceived againſt the Government and Worſhip eſtabliſhed in theſe Churches. Touching the exerciſe of Eccleſiaſtical Government in general, you know it is not of abſolute neceſſity to the *Conſtitution* of a Church; and as to the Government of the Churches by Biſhops (ſpeaking of it only as they are Superiour to Presbyters, without medling with the extent of their Dioceſſes, *&c.*) when you finde ſo much written with ſo much confidence, that Epiſcopacy is the true ancient Apoſtolical Government

ment of the Chriſtian Church: That it was received in profeſſion and practice in all Ages, and is ſo far Divine, that Biſhops were in the very time of the Apoſtles, that they were ordained and appointed by the Apoſtles themſelves: That there was an approved ſucceſſion of them in the Apoſtolical Churches: That in all the following Ages, all the Churches in the World were governed by them, for more than Fifteen Hundred Yeares, without any oppoſition, ſave by the *Arrian Aerius*, who was therefore cryed down as an Heretick by the ancient Fathers. That the firſt reformed Proteſtant Churches caſt not off Epiſcopacy with any averſneſs to the Order, as appeares by the Hiſtory of the *Auguſtane* confeſſion, to which *Calvin* himſelf ſigned: That ſome of thoſe Churches are governed by Superintendents, the ſame with Biſhops. That there was long ſince a challenge made to them, that have averſneſs to the degree

or *order*, in these words. We require you to finde out, but one Church upon the Face of the Earth, that hath not been ordered by Episcopal Regiment: which to this Day (as they say) is not answered. These allegations may (me-thinks) so far allay your heat, as to restrain your thoughts and Tongues from passing so sore a censure upon the Government, that it is Deviliſh and Antichristian, till you can solidly absolve all these Arguments; though notwithstanding all that hath been said, you are perswaded that another Church Government may be better. And that there is no cause why you should refuse communion with these Churches upon this account, because Bishops are chief Rulers there. Touching the devised Worship objected, do but ruminate upon what you have frequently heard and read, and you will see little reason to condemn stinted Prayers, because invented and devised by Men. For how many

ny inventions of Men are there of the ſame nature in God's worſhip, which you approve of: namely, ſet-formes of Catechiſing, ſtudyed Sermons, Interpretations of Scripture, diviſion of it into Chapters and Verſes, Contents of Chapters, Marginal references, putting *Pſalms* into Meeter, with a multitude more. True it is, invented or deviſed worſhip is unlawful, yet it is lawful to ſerve God in a Form of words deviſed: For the Form is not worſhip, but the Prayer tendered in that Form. And therefore they do not well, that ſay, a ſtinted Form of Prayer is a means of Divine Worſhip, not ordained of God, and that there is no warrant for it in the Word of God. For God's Word warrants things, not only by ſpecial Inſtitution (as all ſubſtantial means of Worſhip: and by neceſſary conſequence, ſo the Tranſlation of the Scripture is warranted, becauſe it muſt be read to edification, and edifie it cannot, unleſs it be under-

ſtood) but alſo by the Light of Nature and Reaſon, according to the general Rules of Scripture. And thus accidental means of Gods Worſhip, which are only circumſtances of the Celebration, as time, places, order, method, phraſe, and forme of words in the adminiſtration of holy things of God; yea, Pulpit to preach in, and Bells to call People together are warranted. If all ſuch means of worſhip muſt be ordered by ſpecial Inſtitution, or they ſhall be unlawful, God muſt (upon the matter) have no Worſhip at all from us in the meanes, which he himſelf hath ordained, becauſe it is impoſſible to uſe theſe meanes, and not to do many things which he hath not inſtituted. To return to Prayer, that a true Prayer may be made to God in a Set form, cannot be denyed, becauſe things agreeable to God's will may be diſpoſed therein, as in the Lord's Prayer; and it's poſſible for the heart and affections to go along

along with it, and faith, and other graces to be exercised in it. But you question whether Ministers may read in the Congregation prescribed Formes of Prayer imposed? Admit it were unlawful for them to do it, yet it is warrantable for you to be present at such Prayers; because all Prayers wherein you joyn are stinted to you, and you are tyed to the forme of words uttered by him that prayes: nor is a holy good prayer made evil to him that hears it, for the possibility aforesaid.

Obj. But the Prayers in the *English* Liturgy are Formes, neither holy, nor good; for the Book it self is an Idolatrous Book, the *Mass* in *English*.

Answ. This is as true, that light is darkness; and white, black: Consider what is the matter of the *Popish Mass* prayers in an unknown Tongue, to Saints departed, and to feigned Saints; receiving the Sacrament of the Lord's Supper in one

kind, an unbloody ſacrifice offered up for quick and dead, the real Preſence, ſatisfaction for Venial ſins, temporal penance for mortal ſins, blotting out the Second Commandment, or confounding it with the Firſt, *&c.* Blackneſs and Darkneſs: and what is the matter of our *Engliſh* Liturgy, reading the Holy Scriptures in a known Tongue; the calling upon God in the mediation of Chriſt, and not upon Angels and Saints, for the living, and not for the dead; the adminiſtration of the Holy Supper in both kinds, ſinging of *David's* Pſalms, *&c.* all White and Light.

Obj. But ſundry of the Prayers are found word for word in the Maſs-Book.

Anſ. So may a true Man's goods be found in a Thieves Den; and the goods of the Church may be in the poſſeſſion of Antichriſt an Uſurper, which goods ſhe may lawfully require, and take back again, not as borrowed from him, but as due

due to her ſelf, being the rich Legacies which Chriſt bequeathed to his Church, which Anti-chriſt had ſeized upon: the Good therefore in the Maſs-Book belonged not to Anti-chriſt, but the foul groſs Errours which are purged out of ours.

Obj. But there are foul errours and groſs corruptions in our Liturgy, which are not purged out.

Anſ. Admit there be, or were, yet there are no Fundamental Errours, nor any that bordereth thereupon objected. The corruptions objected, are miſapplications of Scriptures, frequent repetition of the ſame things, diſordered Prayers and Reſponſories, breaking Petitions aſunder, *&c.* No errours that concern the main grounds or chief heads of Chriſtianity; but faults that may be tolerated, and for which a Chriſtian hath no cauſe to ſeparate: Suppoſe a Teacher miſalledge a Text of Scripture, or that ſomething be amiſs in his

Prayer, when he exerciſeth his own gifts; is this a ground ſufficient to ſeparate from the Ordinance of God, or reject the good for that which is amiſs? Nor is there any doctrinal paſſage in any of the Prayers, that may not bear a good conſtruction, and ſo Amen may be ſaid to it. Charity binds us to take every thing in the beſt ſenſe: nor can you think it pleaſing to God, for ſome evil that may be faſtned upon ſome paſſages, to with-draw communion, eſpecially when communion may be had without approving of any of the errours or corruptions; though we do not for their ſakes with-draw from the communion of the Churches, while they are exerciſed.

Obj. But moſt of the Miniſters that officiate in theſe Congregations, are either blind or ſuperſtitious, or prophane, or idle, or Drunkards, or Whore-maſters; and they that are not of this laſt Tribe, are moſt of them Apoſtates from their Principles,

Principles, and therefore we cannot bring our hearts to hear any of them pray, read, or preach.

Answ. You may finde as bad as any of these in the Church of *Israel*, and as many for the space of Ground, before our Saviour's time, and in his Dayes, and in the Apostolical Churches; and yet you do not finde any of the People to have forsaken the publick Ordinances of God. How far the charge is true or false, I shall not now meddle; In some Countreys, I am sure that there are many sober godly Orthodox able Preachers, yet in possession of the publick places. And if you know any Countrey where it is worse, consider if Christ himself did not joyn with worse.

O that I could perswade with you, to lay sadly to heart the greatness of the sin of Divisions, and the grievousness of the punishment threatned against it, and that hath been executed for it; and that the Leaders and Encouragers of private Chri-

Christians to make this sinful separation, would read oft, and meditate much upon St. *Judes* Epistle, to *v.* 20. And that the multitudes that are willing to be led by them would follow the prescription of the meanes here to preserve or recover themselves from this seduction. *v.*20,21. And that both would leave off their reviling the Government Ecclesiastical, and the Ministers that conform, and peaceably, and submissively behave themselves, by the example of *Michael*, who though an Arch-Angel, and contending in a just cause, and disputing in an Argument, wherein he was very knowing, did not, durst not bring a railing accusation, though his adversary was the Devil; But committed the cause to God, saying, *The Lord rebuke Thee.* Though *Quakers*, who pretend to follow no other Rule save the Light within them, use ordinarily such railing and reviling Language; yet let no such word ever be heard to proceed

Proceed out of your Mouths, who profeſs to follow and walk exactly, according to the written Word of God.

The laſt ſort of Perſons, are thoſe of your own Houſe, Fellow-members of the ſame Family, and your Fellow-commoners: your duty in reference to theſe is manifold. I ſhall earneſtly commend this one; namely, to live in Unity with them: to move you effectually hereunto, behold how good and how pleaſant it is for Brethren to dweli in unity together. It is like the precious Oyntment upon the Head that ran down upon the Beard, even *Aaron*'s Beard, that went down to the Skirts of his Garments; as the Dew of *Hermon*, and as the Dew that deſcended upon the Mountain of *Zion*. For the Lord commanded the bleſſing for evermore. *Pſal.* 133. a Song of Degrees purpoſely pend for the knitting together the Hearts of God's People in the bleſſed band of Unity, Emphati-

phatically propounding both the profit and pleasure redounding there-from. Behold (a matter worth the marking) how good in regard of profit) and how pleasant in regard of delight) it is for Brethren both by nature and grace to dwell together in Unity, both of judgment and affection. Next, he expounds, and so proves the pleasure, and the profit of this two-fold Unity. First, by parable and similitude, which is double, to shew the pleasure he compares it to, that odoriferous anointing Oyl, which God commanded to be made and compounded after the Art of the Apothecary, which when it was poured upon *Aaron*'s head, ran down upon his Beard, and thence went to his Skirts: So this sweet communion of spiritual grace, cunningly composed of united minds and affections, passeth down from Christ our Head, not only upon the stronger Professours, which are as great an Ornament to the Church, as a Beard

Beard is on the Face of a Man, but alſo to the meaneſt and weakeſt Chriſtian Members. To ſet forth the pleaſure of it, he compares it to Dew, which is a ſpecial bleſſing ſent upon the Earth, for the refreſhing thereof, which falls freely (and therefore is ſaid to be begotten of God) and finely diſtilled down in ſo ſmall drops, that it cannot be perceived till it be laid, and fully (it falls into loweſt Valleys, as well as higheſt Hills) and fitly (in Spring for growth in Harveſt for ripening) and fruitfully (making the Ground bring forth abundantly) So it is in all theſe reſpects with ſpiritual graces, eſpecially with this. And then he proves it by plain, ſtrong, and binding demonſtration: where this Unity is, God commandeth the bleſſing, and life for ever-more; that is, promiſeth and fully performes it in this life, ſpiritually, and corporally, and hereafter Eternally.

Gen. 27. 28, 39.

Job 38. 28.

Eſa. 55. 10.

I hinted this Unity to be two-fold,

fold, and will speak a little to both. First, of mind and judgment, it is a thing greatly to be wished and sought after, that all God's Children and Servants dwelling together, in the same House, might be of one mind, and judgment in all points. The Apostle oft earnestly presseth this, frequently striketh upon this String. *Now I beseech*
1 Cor. 1. 10. *you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you; but that ye be perfectly joyned together in the same mind, and in the same*
2 Cor. 13. 11. *judgment: be of one mind for matter of Opinion. If there be therefore any consolation in Christ, if any comfort and love, if any fel-*
Phil. 2. 1, 2. *lowship of the Spirit, if any bowels of mercy, fulfill ye my joy, that ye may be like-minded, being of one accord, and of one mind.* A most passionate obtestation, importing a most vehement desire of their good agreement: whereunto he conjures them

them by all the bonds of love, between him and them. Perſwaſion it ſelf could not ſpeak more perſwaſively. Here are ſo many words, ſo many Weapons able to pierce, and work upon any heart that had not an Iron ſinew. How many Arguments doth he take from one, to inforce his Exhortation with all poſſible carefulneſs, *To keep the unity of the Spirit in the bond of peace: One Body, one Spirit, one Hope, one Lord, one Faith, one Baptiſme, one God and Father of all.* The Apoſtle well knew, the neerer they were agreed in Judgment, the faſter their affections would be knit one to another: and beſide the great advantage that all wicked Men take at the diſagreement of God's People, ſhould make them deſirous to be all of one mind, and to compoſe all the differences that are between them. Let there be I pray thee no ſtrife, between thee & me; & between, &c. for we are brethren: not only upon this

Eph. 4. 3--7.

Gen. 13. 8.

fold, and will speak a little to both. First, of mind and judgment, it is a thing greatly to be wished and sought after, that all God's Children and Servants dwelling together, in the same House, might be of one mind, and judgment in all points. The Apostle oft earnestly presseth this, frequently striketh upon this String. *Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you; but that ye be perfectly joyned together in the same mind, and in the same judgment: be of one mind for matter of Opinion. If there be therefore any consolation in Christ, if any comfort and love, if any fellowship of the Spirit, if any bowels of mercy, fulfill ye my joy, that ye may be like-minded, being of one accord, and of one mind.* A most passionate obtestation, importing a most vehement desire of their good agreement: whereunto he conjures them

1 Cor. 1. 10.

2 Cor. 13. 11.

Phil. 2. 1, 2.

them by all the bonds of love, between him and them. Perſwaſion it ſelf could not ſpeak more perſwaſively. Here are ſo many words, ſo many Weapons able to pierce, and work upon any heart that had not an Iron ſinew. How many Arguments doth he take from one, to inforce his Exhortation with all poſſible careſulneſs, *To keep the unity of the Spirit in the bond of peace: One Body, one Spirit, one Hope, one Lord, one Faith, one Baptiſme, one God and Father of all.* The Apoſtle well knew, the neerer they were agreed in Judgment, the faſter their affections would be knit one to another: and beſide the great advantage that all wicked Men take at the diſagreement of God's People, ſhould make them deſirous to be all of one mind, and to compoſe all the diſferences that are between them. Let there be I pray thee no ſtrife, between thee & me; & between, &c. for we are brethren: not only upon this

Eph. 4. 3--7.

Gen. 13. 8.

this account, but because the *Canaanite* and the *Perizzite* dwell in the Land; and because of our dissention, we shall give them occasion to speak evil of our holy Religion, and alienate their hearts more from it. How oft have you had this cast in your Dish by enemies, both to the *form* & *power* of godliness when you have perswaded them to embrace both? Agree first among your selves. There is no such stumbling Block at this Day, in this Land, laid in the way of ungodly Men, through God's just Judgment indeed: and it is necessary there should be such offences; but woe unto you, if you become occasions of such offences, if you repent not that you are so, and labour not to take away the stumbling Block out of your way by endeavouring to be all of one mind.

Mat. 8. 7.

But because perfect Unity is not to be expected, till the Church be come to her perfection. *There must be Heresies among you*, Sects, and

Eph. 4. 13.

and Diſſentions, concerning Tenets and Grounds of Doctrine, and wayes of Worſhip: It is a thing unavoidable, by reaſon of the Devil's malice, Men's wickedneſs, and God's moſt wiſe counſel, and according to the frequent predictions of the Holy Ghoſt. 1 Cor. 11. 19.

God indeed hath promiſed to give his People, *One Heart, and one Way*. But the meaning is, that they ſhall all agree in all Fundamental points of Doctrine, and in all ſubſtantial ways of Worſhip, in which they ſhould joyntly and conformably ſerve him; but in points of Religion and Circumſtances of divine Worſhip, that are of inferiour moment, there will be Brethren different in Opinion and practice from you, towards whom you are bound to bear brotherly love, which is of a bearing and forbearing nature, and not ſuffer difference in judgment to work in you the leaſt alienation of affection towards them. What a deal of pains does Jer. 32. 39. Rom. 14. 19.

the Apoſtle take to work Chriſtians, to a charitable Toleration each of other?

1. Diſſwading them from cenſuring one another, for, or in the uſe of things indifferent: the parties that diſſented were weak and ſtrong Chriſtians; the things wherein, were Meats and Days; the ſtrong thought all difference of Meates prohibited by the Law to be aboliſhed by Chriſt, and therefore did not forbear to feed on any, and they conceived all *Jewiſh* Feſtivals to be abrogated by God, and ſo obſerved them not. The weak not ſeeing their own liberty in the caſe of Meates, chooſe rather to eat Herbs, than with a doubting Conſcience to feed upon Meats forbidden, and conceiving the Feſtivals not to be abrogated, ſtill obſerved them. In both theſe caſes, the Apoſtle gives negative directions, and exhortations to both ſorts of Chriſtians. *Viz.* That in the caſe of Meates, the ſtrong ſhould not contemn

temn the weak, as ſuperſtitious for abſtaining; Nor the weak cenſure the ſtrong, as prophane, for neglecting the obſervation of diſtinction of them; And in the caſe of Dayes, that neither of them ſhould do any thing with a gain-ſaying, or doubting Conſcience: preſſing theſe directions with ſundry Arguments, and that by no means, the ſtrong ſhould give the leaſt offence to their weak brethren, by abuſe of their liberty.

2. And he perſwades every one to ſtudy not to pleaſe himſelf, but his Neighbour, to edification for his good, by the example of Chriſt, who did not only not pleaſe himſelf, but ſought the good of others: and ſo, ſaith he, muſt we, bearing one with another, receiving one another, as he received us to be partakers of his glory. It is the guiſe and property of too many of you that think you are aſſured you are the Lords, to queſtion whether others be ſo, that diſſent from you;

Yea, to pass sentence against some of them, as out of God, for no other reason, but because they are not of your mind and way, and to say of them, that its love of the World, or fear of trouble, or some other by-respect and base end, that keeps them from embraceing these Gospel-truths which you hold, and whereof they have had sufficient conviction; or if indeed they see them not to be such, that it is, because the God of this World hath blinded their Eyes. Nor least of all can you bring your hearts to look upon, or love as Brethren, these who have been of the same mind and way with you, and are apostatized from their principles and practices: Turn-Coat-Rogues. Have patience and ponder with your selves, what rashness you discover in censuring any Man to be Godless, because he sees not those truths which you think you do, and they may clearly see to be revealed and commanded by God. *Barnabas was*

was a good Man, and full of the Holy Ghoſt and Faith: and yet he could not ſee that, that *Paul* ſaw. *Viz.* That it was lawfull and fit for them to converſe with the *Gentiles*, even in the preſence of the *Jewes*. God beſtowes his gifts on his Servants, in different meaſures and degrees. None that ſees the truth in all things, but in ſome points he is ignorant and erreth: Setting aſide the Prophets and Apoſtles, who were infallibly guided in penning the Scripture. Who almoſt of all the ancient Fathers, but held ſome groſs Errour? *Juſtin Martyr*, beſides that he was a millinary, held that it was the Angels that begat thoſe Gyants. *Athenagoras*, that the Souls of thoſe Gyants were Devils. *Ireneus* that man was not created perfect. *Clemens Alexandrinus*, that none were ſaved by Chriſt before his Incarnation. *Tertullian*, that God was corporeal, that *Montanus* was the Paraclete, that a Chriſtian falling

Acts 11. 24. 15. 38, 39.

Gen. 6. 4.

twice after Baptism was damned, *Origen* understood much of the Scripture allegorically. *Hierom* that Angels were many Ages before the World: that there is no sin in Infants, or not deserving punishment. *Ambrose*, that the Gospel was preached to Devils. *Chrysostom*, that the Fathers were in Hell before Christ, that we are justified by works. *Augustine*'s Book of retractations witnesseth his manifold Errours, for a long time. *Luther* the great Reformer held consubstantiation. Not only particular persons, but whole Counsels and Churches have erred. The reasons of this proneness in Men to erre, are. 1. Truth is but one, Errour manifold; there is but one right, many by-paths. 2. The Seeds of all Errours are naturally in all Mens hearts. 3. Errour hath usually on it the Vizard of truth. 4. The understandings of the strongest Christians are so weak, that it is easie for them to mistake. 5. Satan and

and his Inſtruments are full of ſubtilty, and cunning craftineſs. 6. God ſuffers Errours to ſpring up in his Church, to puniſh the wicked, and for tryal of his own, and for cleering of truth. Contraries oppoſed mutually argue each other.

This conſideration ſhould teach you not to be inſolent in cenſuring, and not to be ſtiff in your own Opinions or perſwaſions. Others may be in the right, and you in the wrong: And if you be in the truth, Love them not ye leſs, that erre from it in infirmity, but pitty them more, and pray for them; and though you know it to be paſſion or prejudice that hath blinded their judgments (a greater infirmity than ſimple ignorance) yet believe they may be godly Men for all that; and if they be ſo, you are bound to love and reverence them, how much ſoever they differ in Judgement from you. *Acts* 14. 15.

And if Men that are as practically godly as your ſelves, hold Pſal. 15. 4. Eph. 4. 2, 3.

those to be truths, which you hold to be errours, seek not to draw them over to you, but let them quietly enjoy themselves; take the blessed Apostles advice. *I press toward the mark. Let us therefore as many as be thus perfect, be thus minded, and if any thing be otherwise minded, God shall reveal this unto you. Nevertheless whereto we have already attained. Let us walk by the same Rule. Let us mind the same thing*; So far as you freely can joyn with your dissenting brethren in Duties of Divine Worship. And let not them that are without have occasion to say you are of several Religions, or to call you by several Names any longer: But rather to wonder at your mutual love, and peaceable and quiet spirits, free from any appearance of raising contention either in Church or State; They that do so, having the Brand of graceless Men set upon them by the Holy Ghost. *Now I beseech you Brethren, mark them that*

Phil 3.14-17.

Ro. 16. 17, 18.

that cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them, for they that are ſuch ſerve not the Lord Jeſus Chriſt, but their own Belly, and by good words and fair ſpeeches deceive the hearts of the ſimple. Every Man that dwells in God, is of a peaceable diſpoſition, *quiet in the Land.* As for them that you call Apoſtates, conſider that their Apoſtacy is not from any fundamental point in Religion, or ſubſtantial worſhip of God. And that love of their callings, and the works thereof, and of their Peoples Souls, and Conſcience of obeying the Magiſtrate in all things, not expreſly forbidden in the Scripture, might move them to do what they have done, and charity binds you to make the beſt conſtruction.

Jude 8. 11, 12.

Pſal. 35. 20.

Finally, In reference to thoſe that are of your own mind and way. *Let brotherly love continue. And abound yet more and more in knowledge, and in all judgment;*

Heb. 13. 1.

rejoycing

Phil. 1. 9. Rom. 12. 15. *rejoycing and weeping together*; and laying out your selves in a special manner, in a faithful employment of God's gifts, for the good one of another in things temporal. *Gal.* 6. 10. *Heb.* 13. 16. 2 *Cor.* 8. 9. *Psal.* 112. 5. and in spirituals by example. *Rom.* 15. 1, 2. 1 *Cor.* 10. 33. by admonition, 1 *Thes.* 5. 14. *Heb.* 3. 13. *Prov.* 10. 21. by consolation, 2 *Cor.* 1. 4. *Esay* 54. *Prov.* 25. 25. *Rom.* 1. 12. and by prayer, *Eph.* 6. 16. *Jam.* 5. 15, 16. *John* 16. 24. By thus doing, you shall improve that branch of the Communion of Saints, which you have among your selves, and be the fitter to improve that which you have together with Christ by the Spirit, in respect both of substance and Offices, and Virtues.

THE

THE SEVENTH SERMON.

THere remaineth yet very much of Duty to be performed by, and to be preſſed upon you, whoſe habitation the Lord is, and who know him to be ſo. And firſt upon the account of the properties of this Houſe wherein you dwell. The firſt whereof is height. And the firſt duty upon this account, is to liſt up your hearts and voices as high as may be in praiſes and prayers.

1. In praiſes, acknowledge your ſelves bound to acknowledge. 1. As all other excellencies and tranſcendent

dent perfections of God; So this, especially of sublimity, that he is most high. This did *David*; *I will praise thee O Lord with my whole heart---- I will sing praise to thy Name, O thou most high. I will praise the Lord according to his righteousness, and will sing praises to the most high.* As he did himself, so he stirreth up all others to do so. *O clap your hands all People, shout unto God with the voice of Tryumph; for the Lord most high is terrible, he is a great King over the Earth. Let the Saints sing aloud upon their Beds. Let the high praises of God be in their Mouth.* And this he tells us is a good thing at all times, especially on the Sabbath Dayes. *It is a good thing to sing praises unto thy holy Name, O most High.* His Universal Regiment is to be acknowledged. *This matter is by the Decree of the Watchers, and the demand, by the Word of the holy One, to the intent that the living may know, that the most*

Psal. 9. 1, 2.

7. 17.

47. 1, 2.

149. 5, 6.

Dan. 4. 27.

High

High ruleth in the Kingdome of Men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of Men.

2. His wonderful humility and condeſcention. *The Lord is high above all Nations, and his glory above the Heavens. Who is like the Lord our God, who is moſt High, who humbleth himſelf to behold the things that are done in the Heaven and in the Earth?* He doth not diſdain, from his High Seat of Glory, to provide for all Creatures, both Terreſtrial and Cœleſtial. He hath a gracious and loving care of vile Wormes, and grievous ſinners; yea, vouchſafes to make their hearts, if humbled, and contrite for their ſins, his dwelling place: *For thus ſaith the High and lofty One, that inhabiteth Eternity, whoſe Name is high and holy. I dwell in the high and holy Places, with him alſo, that is of an humble and contrite Spirit.* The humility of the Son of the moſt high God being the ſame in ſub-

Pſal. 113. 4, 5, 6

Eſa. 57. 15.

ſubſtance with him, and equal in power and glory, condeſcended to match with a Maid of our Family, that had neither beauty nor dowry. A greater condeſcention, than if the greateſt Emperor on Earth ſhould marry the pooreſt and moſt deformed Virgin upon Earth, aſſuming a humane Nature with his Divine Perſon; In all things like unto Man excepting ſin, and in that nature to ſuffer poverty, hunger, thirſt, wearineſs, and other humiliations, even unto Death. *Who being in the form of God, thought it not robbery to be equal with God, made himſelf of no reputation*; Annihilated himſelf, and brought himſelf as it were to nothing; *Took upon him the form of a Servant*, and was made in the habit of Men; *And being found in faſhion, as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs.*

Phil. 2. 6-9.

3. Conſider the exceeding high honour he hath done you, to be Servants

Servants in ſuch a Houſe, to himſelf, whom you have made your Houſe, by chooſing him and cleaving to him. *Nebucadnezar* could not deſire a higher honour for the Three Worthies, whom he ſaw walking in the midſt of the Fire, than to call them *Servants of the moſt high God.* Nor the Angel that appeared to *Daniel* in the Viſion of the Four Beaſts, and interpreted it to him, for the Subjects of God's Kingdom, than to call them Saints of the moſt high. Yea, the Angels themſelves glory in this title. I am thy fellow-ſervant, and of thy Brethren. And *James* ſtiles himſelf not the Lords Brother, but the Servant of the Lord. And God himſelf, *Moſes*, not King in *Jeſuran*, but my Servant. *My Servant Moſes.*

Dan. 3. 26.

7, 18. 22. 25.

Rev. 19. 10. 22. 9.

Joſua 1. 2.

2. In Prayers, *I will cry unto God moſt high. Every good and perfect gift is from above, and cometh down from the Father of lights.* We are commanded to pray to God, as being above in Heaven, to

Pſal. 57. 2.

Jam. 1. 17.

to teach us, among many other things, that our Prayers should be sent forth with such fervencies, that they may reach and pierce Heaven, where God is; to cry as *David* did. *O my God, I cry in the Day time, in the day time, and in the Night season. He heard my cry:* My most earnest desires in Prayer, arising from feeling and fear of misery. And so did *Moses, Wherefore cryest thou unto me?* God seeming to chide him for so doing; but it was not for his fervent praying, but for his fearing and fainting, his Faith beginning to fail, and to let him know that he was more ready to hear than he to pray.

Psal. 22. 2.

Exod. 14:15.

2. Learn humility of the most high God. *Be ye followers of God, as dear Children. Beloved, if God so loved us, we ought also to love one another.* So if God have condescended unto us, we ought to do the like to our Inferiours, there being infinitely more distance and disproportion between God and us, than

Eph. 5. 1.

1 John 4. 11.

than there is between us, were we the higheſt Princes on Earth, and they pooreſt Beggars. For they are all our Brethren. *Have we not all one Father, hath not one God created us?* Be not therefore high-minded, *but condeſcend to Men of low Eſtate.* And learn of me (ſaith the Son of the moſt High) *for I am meek and lowly in heart.* Lowlineſs of mind will make you high with God, and meekneſs of word ſhall make you ſink into the hearts of Men. Let this mind be in you, which was *alſo in Chriſt Jeſus.* You that are higher than others in gifts, wealth or dignity, diſdain them not, but demean your ſelves humbly toward them, and *honour ſhall uphold you.*

Mal. 2. 10.

Rom. 12. 16.

Mat. 11. 29.

Phil 2. 5.

Pro. 29. 23.

3. Take heed of provoking the moſt High, or of contemning his Counſels, leaſt you provoke your ſelves to the confuſion of your own Faces: as the *Iſraelites* did; of whom it is ſaid, *That they ſinned yet more againſt him, by provoking*

Pſal. 78. 17. 56.

the most High in the Wilderness. Yea, they tempted and provoked the most high God, & kept not his testi-
107. 11. *monies. They contemned the Counsel of the most High. Therefore he brought down their heart with labour, they fell down, and there was none to help.*

4. If you have provoked him to anger against you, as *David* did,
1 Chr. 21. 1. *when Satan provoked him to number the People*, enquire and desire to know the true means to appease him, and to be reconciled unto
Mich. 6. 6. him. *Wherewith shall I come before the Lord, and bow my self before the High God?* And turn ye to him with all your heart, to him I say and not as *Ephraim*, of whom it is said, *They returned, but not to*
Hosea 7. 16. *the most High.* Renew your purposes, and resolutions, and vowes of more wary walking, for the future; and when upon your humiliation and reformation, he is returned un-
Zech. 1. 16. to you with mercies, *offer unto him thanks-giving, and pay your vowes*

vowes unto the moſt High.

5. Comfort your ſelves againſt all the injuſtice and diſorders of the World; and againſt all the Plots and Conſpiracies of wicked Men, againſt the Church and People of God. Marvel not at it, but look higher, and expect ſeaſonable relief, and redreſs, how high ſoever their rage doth riſe, and how low ſoever, they lay the Saints of the moſt High. *If thou ſeeſt the oppreſſion of the poor, and violent perverting of Judgment in a Province, marvel not at the matter; for he that is higher than the higheſt regardeth, and there be higher than they.* Eccl. 5. 8. *Shall any teach God knowledge, ſeeing he judgeth thoſe that are high.* Job 21. 22. He is the Soveraign Lord and Judge of the World, above all Power and Greatneſs. *Shall not the Judge of all the Earth do right.* Gen. 18. 25. *He worketh all things after the Counſel of his own will.* Eph. 1. 11. And his will is the abſolute Rule of all Righteouſneſs. *Thy righteouſ-* Pſal. 71. 19.

ouſneſs alſo O God is very high,
Joel. 2. 21. *Who haſt done great things: Fear not O Land, be glad, and rejoyce, for the Lord will do great things.*
Pſal. 138. 6. *Though the Lord be high, yet hath he reſpect unto the lowly*; them that are of a poor and abject condition, and trodden upon by the Foot of imperious contempt. *But*
Pſal. 83. *from the beginning to the end.* *the proud he knoweth afar off, and they ſhall know*, when they have ſpent all their ſtrength, ſpit out all their malice, and done their worſt, *That thou, whoſe Name alone*
21. 17. *to the end.* *is Jehovah, are the moſt high over all the Earth.*

From the Second property of this your Habitation. *Viz.* Strength, learn in your Prayers, which you Daily make to God for your ſelves and fellow-ſervants in the Houſe, who are all weakneſs, to ſay, *Stir*
Pſal. 80 2. *up thy Strength, and come for Salvation to us.* Shew it, make uſe of it, ſtand in the front of thy feeble Army as a Leader, to defend them from their Potent Enemies. And

let

let it appear that thy Prayer is not idle. *Give thy ſtrength unto thy* 86. 16.
Servants. Awake, awake, put on Eſay 51. 9, 10.
ſtrength, O Arm of the Lord, awake as in the ancient Days, in the Generations of old. Art thou it that hath cut off Rahab, and wounded the Dragon? Art not thou it which hath dryed the Sea, the Waters of the great Deep, which hath made the depth of the Seas, and way for the ranſomed to paſs over? Diſplay thy Soveraign Power for the deliverance of thy Children, as thou formerly didſt in *Egypt*, and at the Red-Sea. *Look down from Heaven, and behold from the Habitation of thy Holineſs, and of thy Glory: Where is thy zeal and thy ſtrength, the ſounding of thy bowels?* 63. 15.
When you have thus prayed, caſt off all ſlaviſh fear, of what the might or malice of Men, or Devils can do. *Who art thou,* O my Eſay 51. 12.
poor, weak, faint-hearted Church, *that thou ſhouldſt be afraid of a Man, that ſhall dye, and be made*

as Grass. Take now good courage, setting before thee thine Enemies approaching and certain destruction. Esay 41. 10. *Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee with the right hand of my righteousness.* That is, with mine Omnipotence, I have and will put forth in righting thee of thine Enemies. Psal. 27. 1. *The Lord is my Light and my Salvation, Whom shall I fear? The Lord is the strength of my life, and of whom shall I be afraid?* He it is that will dissolve all my inward darkness of trouble and confusion, and external ones of dangers and calamities. 3. *In this will I be confident*, namely in this, that the Lord is my Light, Salvation, and Strength. Esay 49. 5. *My God shall be my strength, thou hast girded me with strength. The Lord will give strength unto his People: He delivered me from my* 2 Sam. 22. 40. *strong Enemy; And from them that hated me, for they were too* Psal. 29. 11. *strong for me. Thou hast guided thy*

thy People in thy ſtrength to thy holy Habitation. Thou wilt do ſo ſtill, *and not forſake them, when their ſtrength faileth. My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever.* Be not diſcouraged at all for the weakneſs or abſence of outward meanes. *Not by might nor by power, but by my Spirit, ſaith the Lord of Hoſts.* When Men and meanes, and hopes and helps, and Hearts and all fail. *Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength. He giveth power to the faint, and to them that have no might he encreaſeth ſtrength. They that wait upon the Lord ſhall renew their ſtrength. They go from ſtrength to ſtrength. The righteous ſhall hold on his way, and be ſtronger and ſtronger. I will go in the ſtrength of the Lord God.* I ſhall never faint, but always, even every ſtep I take, gather new ſtrength and courage. *Wait on the Lord,*

2 Sam. 22. 18. Exod. 15. 13. Pſal. 71. 9. 73. 26. Zech. 4. 6. Eſa. 26. 4. 40. 29. 31. 84. 7. Job 17. 9. Pſal. 71. 16.

as Graſs. Take now good courage, ſetting before thee thine Enemies approaching and certain deſtruction. Eſay 41. 10. *Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee with the right hand of my righteouſneſs.* That is, with mine Omnipotence, I have and will put forth in righting thee of thine Enemies. Pſal. 27. 1. *The Lord is my Light and my Salvation, Whom ſhall I fear? The Lord is the ſtrength of my life, and of whom ſhall I be afraid?* He it is that will diſſolve all my inward darkneſs of trouble and confuſion, and external ones of dangers and calamities. 3. *In this will I be confident,* namely in this, that the Lord is my Light, Salvation, and Strength. Eſay 49. 5. *My God ſhall be my ſtrength, thou haſt girded me with ſtrength. The Lord will give ſtrength unto his People: He delivered me from my* 2 Sam. 22. 40. *ſtrong Enemy; And from them that hated me, for they were too* Pſal. 29. 11. *ſtrong for me. Thou haſt guided thy*

thy People in thy ſtrength to thy holy Habitation. Thou wilt do ſo ſtill, *and not forſake them, when their ſtrength faileth. My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever.* Be not diſcouraged at all for the weakneſs or abſence of outward meanes. *Not by might nor by power, but by my Spirit, ſaith the Lord of Hoſts.* When Men and meanes, and hopes and helps, and Hearts and all fail. *Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength. He giveth power to the faint, and to them that have no might he encreaſeth ſtrength. They that wait upon the Lord ſhall renew their ſtrength. They go from ſtrength to ſtrength. The righteous ſhall hold on his way, and be ſtronger and ſtronger. I will go in the ſtrength of the Lord God.* I ſhall never faint, but always, even every ſtep I take, gather new ſtrength and courage. *Wait on the Lord,*

2 Sam. 22. 18. Exod. 15. 13. Pſal. 71. 9. 73. 26. Zech. 4. 6. Eſa. 26. 4. 40. 29. 31. 84. 7. Job 17. 9. Pſal. 71. 16.

27. 14. *be of good courage, and he ſhall*
Lam. 3. 18. 21. *ſtrengthen thine Heart.* Deſpair not like her that ſaid, *My ſtrength and hope is periſhed.* If thou chance to do ſo, recover quickly as ſhe did, *This I recall to my mind, and therefore have I hope. Be fully perſwaded that what God hath promiſed, he is able alſo to perform.* Acknow-
Rom. 4. 21. ledge as your Father *Abraham* did, as his Soveraign truth, ſo his infinite power, above all inferiour order, or contrary difficulty. *Yea, he*
Eph. 3. 20. *is able to do exceeding abundantly above all we can ask or think.* Neither do you deſpair of any Man's Salvation, for whom you pray: No not of the *Jewes* (whom
Rom. 11. 23. you are bound every Day to remember in your Prayers) *For God is able to graft them in again.* When you are tempted to any
1 Cor. 10. 22. ſin, think thus with your ſelves. *Do we provoke the Lord to jealouſie, are we ſtronger than he,* that we ſhould not fear to provoke him? *Can thine Heart endure, or can*

thine

thine Hands be ſtrong in the Days that I ſhall deal with Thee? Wilt thou have courage or ſtrength enough to endure or withſtand my Judgments? *I ſay unto you my Friends, be not afraid of them that can kill the Body, and after that have no more that they can do. But I will fore-warn you, whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into Hell.* Ezek. 22. 14. Luk. 12. 4, 5.

If Men ſhould be in danger of preſent Death, by any Mens unjuſt Decrees, in caſe they refuſe actively to obey them: They muſt ſay, if it be ſo, *Our God whom we ſerve is able to deliver us; but if not, we will not ſerve any falſe Gods:* Nor the true otherwiſe than he hath appointed in his Word. And in the midſt of the moſt deſperate dangers ſerve the Lord with ſweet ſecurity; knowing that your good Shepheard Jeſus Chriſt, is alway doing his Office, ſtanding ſtill on Foot, and watching for the ſafeguard of his, employ- Dan. 3. 17, 18.

employing for their safety his Fathers Divine Power, whereby they shall rest secure, having the King of the Universe for their Protection. *He shall stand and feed in the*
Micah 5. 4. *strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide.* When you shall be cast upon your sick Beds, doubt not but he will both turn, and stir, and make them easie, but strengthen you upon them. *His*
Psal. 41. 3. *everlasting Armes shall be underneath you,* and you shall be able both to do and suffer all things,
Deut. 33. 27. through him that strengthneth you. Upon all these and many more ac-
Phil. 4. 13. counts, *Ascribe the strength unto God, his excellency is over Israel, and his strength is in the Heavens.*
Psal 68. 34, 35. *The God of Israel is he that giveth strength and power unto his People. Blessed be God.*

From the third property of your Habitation, *Viz.* Largeness, Learn rightly to conceive of this property, holding forth the infiniteness immens-

immenſneſs, and omnipreſence of God, being without quantity and meaſure, every where both within and without the World, filling all places with his eſſence: as the whole Soul is ſaid to be in the whole Body, and in every part of it; ſo is God whole and wholly in every part of the World. *Behold the Heaven and Heaven of Heavens cannot contain thee. His greatneſs is unſearchable, infinite, and incomprehenſible. The Heaven is my Throne, and the Earth is my Footſtool. Am I a God at hand, ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret Places, that I ſhall not ſee him, ſaith the Lord, Do not I fill Heaven and Earth?* Yea, and Hell too. *If I make my Bed in Hell, behold thou art there.* This muſt teach us to baniſh all groſs conceits of God out of our mind, and to deteſt the making any Picture of him, by which he is denyed to be incomprehenſible, and to ſee him, though inviſible,

1 King. 8 27.

Pſal. 148. 3.

Eſay 66. 1.

Jer. 23. 23, 24.

Pſal. 139. 7-11.

Pro. 15. 3. invisible, to be present with you, where ever you are, his Eye beholding whatsoever you are doing. This Consideration filled *David*'s heart with shame and sorrow for his sin, and made it to lye so heavy upon his Conscience. *I have done this evil in thy sight.* All my care was to be secret, to hide my sin from the Eyes of Men, but all this while thine Eye was upon me. There is no Man but would be restrained from many sins, if they knew of any body that was by them, to see what they did. The Murderer & Adulterer are brought in by *Job*, imboldening themselves, *No Eye shall see me.* As if he had said, if they knew there was any Eye to see them, they durst not do it. Moreover in all their Meditations & Contemplations of God, take as full a view of him as you can; Hear him saying, *behold me, behold me.* Especially take notice of the largeness and greatness of his goodness and bounty. All the dimen-

Psal. 51. 3.

Job 24. 5.

Esay 65. 1.

dimenſions of its breadth, length, depth and heighth with admiration. O how great is thy goodneſs which thou haſt for them that feat thee? As high as the Heaven is above the Earth, as the ſpace is between the Eaſt and Weſt. I will mention the loving kindneſs of the Lord, his great goodneſs, the multitude of his mercies. And labour for largeneſs of heart, in ſome ſort anſwerable. From the reſt of the properties of this your habitation, and from all the furniture in it, and from each of the conveniencies belonging to it, I ſhall leave you to gather comforts and duties in abundance, having this one thing only more to do; Namely, to acquaint you with ſome of the Statutes, Lawes, and Ordinances of the Houſe, and earneſtly to preſs upon you the Obſervation of them, by promiſes and penalties annexed. The general Laws of this Houſe binding all that live in it, are partly natural, and partly ſupernatural.

Eph. 3. 18.

Pſal. 31. 19.

103. 11, 12.

Eſay 63. 7.

2 Chr. 32. 25.

The

The natural are Ten in Number, called in Scripture *Ten Words*, and some where *One Word*. The Divine Law teaching and commanding Moral good, and forbidding evil, known by the Name of *Moses Law*; Uttered and promulgate with God's own Mouth, by his immediate Voice, delivered in Fire, and therefore termed *a Fiery Law*, in the hearing of all *Israel*; Afterwards written with his own Finger, (by a mere and miraculous divine Operation) in Two Tables of Stone, to signifie the perpetual use and continuance of it, to the end of the World, and so published and committed to the Church for all Ages, *as the Moral Law for Obedience* to God our Soveraign Lord and King.

Deut. 10. 4.
Gal. 5. 14.
Psal. 119. 101.
Heb. 10. 28.
Deut. 33. 2.
Exod. 20. 1.
31. 18.
32. 16.
Jam. 2. 8.

This self same Law did God engrave in Man's heart, even when he created him; For that before the written Law of *Moses* there was an unwritten Law of Nature, must needs be granted; because needs

needs muſt they be bound to God who had their Beeing from him; Nor could they have ſinned againſt him, if they had had no Law from him. *For where no Law is, there is no tranſgreſſion. Whoſoever committeth ſin, tranſgreſſeth alſo the Law.* But ſin Men did all this ſpace of time, and were puniſhed with a witneſs. Witneſs *Cain*, the old World, *Sodom*, *Onan*, and innumerable of others, and they were puniſhed for the ſins forbidden in *Moſes* Law; and the Apoſtle expreſly teacheth, that the *Gentiles* who never had the written Law of *Moſes*, had their Natural Law, even this Law (though leſs perfect) imprinted in their Souls; by which they were inſtructed and bound to do well, and debarred from doing evil, which are the two properties of all Lawes. And theſe two properties called *The work of the Law written in their Hearts they ſhewed, their Conſcience bearing witneſs, their Hearts accuſing or excuſing*

Rom 4. 15.

1 Joh. 3. 4.

Rom. 4. 14.

Rom. 2. 15.

sing one another. The Conscience being but a correspondency and relation of a Man's Spirit unto the Law, to bind or unbind, condemn or absolve him. Moreover the good Laws the *Heathen* made to punish the evils forbidden, and to draw People to practice the good commanded in the Law of *Moses*, and the endeavour of many of them to act accordingly, argues the Unity of both Laws. The reason of which unity is the unchangeableness of God, who is alway the same.

Qu. What need was there of the repetition and renovation of this Law? Or if there was need, Why was it not sooner?

Answ. To the former Branch, though Nature brought the same things, yet it did it very weakly, and many conclusions were obliterated, and others much obscured; and all Mens hearts were weakly drawn to obey this Law, very strong to obey the Law of sin. And although the Law of Nature could scarce

ſcarce never have been extinguiſhed, in Principles and Grounds, yet it might, and was, and would have been more in Applications. Men took evil for good, and good for evil, and grew more and more vain in their imaginations.

To the latter Branch, Man's heart was not after his Fall throughly humbled, but thought his own reaſon ſufficient for his Guide; therefore God would leave the World a while to try them, and let them ſee their own weakneſs. Beſides, ſin was not come quickly to ſuch a pitch and height, as afterward it did, and yet we finde that God did by peece-meal, and occaſionally teach them this Law preſently and almoſt equipollently before its ſolemn Proclamation. The Unity of theſe two Laws lets you ſee, as the conſtancy and Immutability of your God, who is not as other Law-givers, who build, and pull down, and whom a Man knows, as well how to pleaſe, as ſhape a

Coat for the Moon; So also the neceſſity of the obedience of Mankind to the Moral Law. 'Tis as inſeparable, as its very being, it being impoſſible to receive a being, and not with it a bond of obligation. Men when they ſin ſpurn not only againſt *Moſes*, but againſt very Nature. He that owns the ground owns the Fruit alſo. We are not our own in any of our actions. And how eaſie a way Men have to choak temptations to Atheiſme! Let them take leave to deny *Moſes*, and trample him under-foot, yet in their Souls they finde written in very legible Letters, every Commandment of this Law: 'twas born with them, and ſuckt from Natures own inſtruction. Why then ſhould they ſuſpect the Law of *Moſes*, and think it a trick foyſted upon them, to deprive them of their pleaſures, Nature bearing witneſs that *Moſes* is no Deceiver? Finally, How inexcuſable Men are, that live in ſuch an Age, wherein they have both

both theſe Laws; One to confirm the other? Two witneſſes, if both accuſe us at the laſt Day, how ſhall we eſcape condemnation? Manifold are the uſes this written Law of God doth ſerve unto: Some common to the Elect and Reprobate, *Viz.* to ſhew the excellency of Man's Nature before the Fall, when he had power perfectly to keep it, and the excellency of that ſupernatural condition in the life to come, when there ſhall be the ſame, yea, a more glorious power: and the corruption of our preſent condition, how ſhort we come of due perfection: and the Lord's right, notwithſtanding to require perfect obedience of us, and to puniſh us for default in the leaſt point. It ſerves alſo to illuſtrate the Law of Nature obtenebrated by the Fall, the Law of incorrupted Nature being the ſame in ſubſtance with the Decalogue; alſo to diſcover and convince all Men of ſin, and their obnoxiouſneſs to eternal

Death, to be a Bridle to reſtrain them from groſs ſins; and finally, Men are taught thereby what a one God is, and how he ought to be worſhipped, either proper and peculiar to the Elect, it ſerves as a guide to point them to Chriſt the Mediator, and to kindle a deſire in them to ſeek eternal righteouſneſs and ſalvation by him; and when they are in Chriſt, to be a Rule of Thankfulneſs, for the Redemption purchaſed by him. Every Man ſhould be thankful in the beſt manner he can for a benefit received. What better Rule can a Chriſtian have, than that which God hath made? *He hath ſhewed thee, O Man, what is good: and what doth the Lord require of thee, but to do juſtly, to love mercy, and to walk humbly with the Lord thy God?* *Micah* 6. 8. *Tit.* 2. 11, 12.

Qu. Why have you dwelt ſo long upon this point?

Anſw. To work in you, whoſe dwelling the Lord is, a deteſtation of

of the *Antinomian* Errours. Many have cut off ſome uſes of the moral Law, or falſly gloſſed upon it; but few would ever wholly abrogate it, but this unhappy Sect. Like *Nero*, who wiſhed *Rome* had but one Neck, that he might cut it off at one blow: So theſe would deal with this Law of *Moſes*. It follows not, the Goſpel is come in, therefore the Law muſt go out. *Hagar* ſo long as ſhe is obedient, may dwell in *Abraham*'s Houſe. To make it clear to you, that the decalogue pertains to Chriſtians, conſider, 1. That it is confirmed by Chriſt. 2. Commanded to Chriſtians by the Apoſtle. 3. Eſtabliſhed by the Goſpel, how it teacheth Chriſt to be the end of the Law, and that Juſtification cannot be had without that perfect righteouſneſs which the Law requires, or ſatisfaction for unrighteouſneſs, and that Men ought to ſtudy and endeavour it, and that the obſervation of it is a teſtimony of our

Mat. 5. 27. 22. 37. Rom. 6. 7. 12. 13. 3. 31.

communion with God, that he dwelleth in us, and we in him, as you heard in a former discourse.

Obj. Christians are not justified by the Law, neither do they receive the promise by it, therefore it pertains not at all to them.

Ans. The consequence is false, unless they could prove there were no other necessary uses of the Law, but we have shewed many, and there's a number more.

Obj. 2*d.* If believers are not under the Law, but under Grace, to them the Law doth not pertain; but the former is true, *Ergo*, the latter.

Ans. 'Tis a fallacy termed from ambiguous, or that which may be taken more wayes than one. Not to be under the Law, is, not to be freed from it, as a rule of life, for we are inclined and disposed by God's free Spirit to the willing obedience of it; but to be delivered from the burden of the Law, exacting in our own Persons perfect obedi-

obedience, as neceſſary to life, and from the malediction of it due to diſobedience: theſe we are freed from by Chriſt. To be under grace, is to be juſtified and regenerate.

Obj. Chriſtians are mortified and dead to the Law.

Anſ. The ſame fallacy, and the ſame ſolution. Believers are moreover freed from that irratation to ſin, which is effected in unregenerate Men by the Law.

Obj. 4*th.* But now we are delivered from the Law, that being dead wherein we were held.

Anſ. The ſame again, and the Apoſtle opens his meaning in the words that follow, declaring our manumiſſion from the ſervitude of the Law, from its rigorous exaction and curſe, and that we have a ſpirit of ingenuity to obey willingly.

Obj. 5. Goſpel-Miniſters are Miniſters of the Spirit, not of the Letter.

Anſ. The meaning is no more

but this, that their Miniſtry is more efficacious than the Miniſtry of the Old Teſtament.

Obj. 6. If the Law pertain to Chriſtians, then they are under the curſe of it; but the latter is falſe, *Ergo*, the former.

Anſw. The meaning of thoſe words of the Apoſtle, upon which the conſequence of the Connexion is grounded, is plainly this, that they that think Righteouſneſs to come by the works of the Law, and promiſe themſelves Eternal life thereby, are under the curſe of it.

Obj. Chriſtians are no longer under a School-Maſter.

Anſ. 1. The place is impertinent, for it ſpeaks of the Ceremonial Law mainly, if not only. 2. If at all of the moral, the conſequence is denyed, for though they be not under a School-Maſter, as the faithful under the Old Teſtament were, yet it follows not that obligation to obedience is taken away.

Obj.

Obj. 8. Chriſtians are redeemed from the Laws ſubjection.

Anſ. Not ſimply, as if they owed no more obedience; but ſo far forth, that they are not bound to a perfect fulfilling of it, but that unfeigned aſſent and conſent ſhall be accepted.

Obj. 9. Stand faſt in the liberty wherewith Chriſt hath made us free.

Anſ. From the Ceremonial Law.

Obj. 10. Againſt Spiritual Men there is no Law.

Anſ. To hold their Conſciences under guilt, yet they muſt be taught their duty by this holy, and juſt, and good Law.

Obj. 11. The Law is not made for a righteous Man.

Anſ. The meaning is, believers, and thoſe that are regenerate by God's ſpirit, apply themſelves to the obedience of the Law, without conſtraint or terrifying; having the habit of righteouſneſs and holineſs in themſelves, as an inward and living

living Law. They have no need of the horror and constraint of it; and also being justified by Christ, they are freed from the condemnation of it, seeing that a Soveraign pardon stayeth and endeth all Actions and Condemnations grounded upon the Law.

Great Houses, with the Gardens, Orchards, Parks and Grounds belonging to them, have their bounds and limits made by Walls, Pales and Hedges. That great glorious
Ezek. 43. 12. House which *Ezekiah* saw in a Vision had its limit. *This is the Law of the House, upon the top of the Mountain, the whole limit thereof round about shall be most Holy:*
Acts. 17. 26. God is said to *have determined the bounds of all Mens Habitations upon Earth.*

The Ten Commandments of the Moral Law, are the Bounds, Walls, Pales, and Hedges set round about the House, wherein you, that are Saints on Earth, inhabit, beyond which you may not pass, but must keep

keep within this compaſs. As the Waters dwelling within the great Channel have their bounds, which they are commanded to keep, and forbidden to tranſgreſs, paſs, or go over. *I eſtabliſh* (ſaith God to *Job*) *my Decree upon it*, (ſpeaking of the Sea) *break up for it my Decreed place, ſet Bars and Doors to it*, (Figurative terms to expreſs the concavities wherein the Sea is encloſed) *and ſaid, hitherto ſhalt thou come and no further, and here ſhall thy proud Waves be ſtayed.* You are commanded in like manner, to keep within the bounds of your Decreed place, and you are bound to keep within them under a greater penalty, than that which was laid upon *Shimei*, when he was confined to his Houſe by *Solomon*, and to the City of *Hieruſalem*, the Walls whereof were his utmoſt limits. *The King ſent and called for Shimei, and ſaid unto him, build thee an Houſe in Hieruſalem, and dwell there, and go not forth thence any*

Job 38. 8--12.
26. 10.
Pſal. 104. 9.
Jer. 5. 22.
1 Kin. 2. 36, 37.

any whether: For it ſhall be that on the Day thou goeſt out, and paſſeſt over the Brook Kidron, that thou ſhalt ſurely dye. Abide within: So long as you do ſo, *you abide*

1 Cor. 7. 24.

Jer. 17. 5. *with God. Curſed be the Man, whoſe Heart departeth from the*

Pro. 27. 8. *Lord. As a Bird that wandereth from her Neſt, ſo is a Man that wandereth from his place. Thou*

Pſal. 119. 21. *haſt rebuked the proud that are curſed, who do erre from thy Commandements.*

118. *Thou haſt trodden down all them that erre from thy Statutes. Take heed Brethren leſt*

Heb. 3. 12. *there be in any of you an evil Heart of unbelief, in departing*

1 Joh. 3. 4. *from the living God. Every Sin* ſmall and great, *is a tranſgreſſion of the Law,* Exceeds the bounds which God by his Law hath appointed unto Men, for the moderating & regulating of their thoughts words and actions. *And every tranſgreſſion and diſobedience,* every commiſſion and omiſſion *received*

Heb. 2. 2. *a juſt recompence of reward.*

If

If at any time through frailty, or violence of temptation, you paſs theſe bounds. If at any time ſaid I? Alaſs, who doth not every Day both in thought, word and deed? *There is not a juſt Man upon Earth that doth good, and ſinneth not.* In many things we offend all. *David*, a Man after God's own heart, paſſed theſe bounds, oft through infirmity, once moſt abominably. Well, conſider what is to be done after ſuch excurſions. *Conſider your wayes in your hearts.* Bend your minds very diligently, weigh, ponder, think ſeriouſly with your ſelves what you have done. Moſt Men are guilty of this neglect. *No Man repenteth of his wickedneſs, ſaying, What have I done? Remember this, and ſhew your ſelves Men, bring it again to mind O ye Tranſgreſſors. Know therefore that it is an evil, and bitter thing, that thou haſt forſaken the Lord thy God.* Be aſhamed and confounded to have been found out

Eccl. 7. 20. Jam. 3. 2.

Hag. 1. 5, 7.

Jer. 8. 6. Esay 46. 8.

Jer. 2. 19.

out of the bounds of your Houſe.
Ezek. 16. 61. *Then ſhalt thou remember thy ways and be aſhamed. What fruit had ye*
Rom. 6. 21. *then in thoſe things, whereof ye are now aſhamed?* Let it not be ſaid of you, as of the generality of the *Jewes* in *Jeremyah*'s time.
Jer. 6. 15. *Were they aſhamed when they had committed abomination? Nay, they were not at all aſhamed, neither* Let the review, remembrance and thought of every ordinary ſinful digreſſion, by raſh anger, or any bitter expreſſion againſt Wife, Huſband, Childe, Servant, Neighbour, by vain, empty, idle, unprofitable conference at any time, by intemperance in Eating or Drinking, though never ſo little beyond neceſſity, or honeſt delight, making you unfit for divine ſervice in either of your Callings, by immoderate ſleeping, or not being up as early for God, as for your ſelves, or ſpending more time in dreſſing your Bodies than your Souls, by wanton glances of your Eyes, or luſting

luſting after ſtrange Fleſh, or abuſing the lawful duty of Marriage, by envying and grieving at the outward welfare of others, or diſcontentment with your own health, wealth, credit; or carking diſtruſtful caring for to morrow, or haſting to be rich, by paſſing raſh cenſure upon the ſpiritual eſtate of others, or ſpeaking of their faults and follies with mirth; by ſilence at the unſavory ſpeeches of any, or conniving at their miſcarriages, not reproving them at leaſt by diſcountenance, for fear of giving them offence, by having too great a hankering of heart after things not evil in themſelves; Tobacco, Hunting, Hawking, Angling, Gameing, though not for gain, but ſport; by ſuffering, buying and ſelling, thoughts, and vile diſtractions to have incurſions, and lodging within you in holy Duties: Let the thoughts I ſay of theſe and numberleſs other ſinful digreſſions, fill your Souls with ſhame and bluſhing

ing and ſinful abhorrence. Much more if you call to mind groſſer crimes. *Then ſhall ye remember your own evil wayes and doings, that were not good, and ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations.*

Ezek. 36. 31.

Nor let your ſhame for taking ſo many ſteps out of your Heavenly Fathers Houſe, or ſenſe of ſelf-loathſomeneſs, hinder your return thither; but ſay as that unclean ſpirit (for it is lawful and ſtands with godlineſs, honeſty, and reaſon, to learn of an enemy) *I will return unto my Houſe from whence I came out.* And as that penitent Wife that had ſtept aſide from her Husband, *I will go and return unto my firſt Husband, for then was it better with me than now.* So did the Prodigal reſolve to do, *I will ariſe, and go to my Father, and ſay unto him, Father, I have ſinned againſt Heaven, and before thee. O Iſrael return unto the Lord thy*

Mat. 12. 44.

Hoſ. 2. 7.

Luk. 15. 18.

Hoſ. 14. 1.

thy God, for thou haſt fallen by thy iniquity. Go and knock at the Door of Divine Mercy, confeſs your folly, accuſing and judging your ſelves. *Surely it is meet to be ſaid unto God,* (who hath reveal-ed himſelf not only in his Law by commanding and threatning, but alſo in his promiſes of grace to comfort and encourage by the re-miſſion of ſins; ſo the *Italian* reads the word following: I par-don) *I have born chaſtiſement, I will not offend any more, that which I ſee not, teach thou me: If I have done iniquity, I will do no more.* Confeſs thy ſins with ſuch an honeſt, as well as broken heart, and thou needeſt not fear, but God will open the Door to thee, and let thee ſee himſelf again. He that keepeth his ſins upon his conſcience diſguiſeth and diſſembleth them, and doth not confeſs them to God, and to Men alſo, if need require it, *ſhall not proſper; but who ſo confeſſeth and forſaketh them, ſhall* Pro. 28. 13.

finde mercy. Let your sins be of what sort they will, of ignorance, infirmity, presumption, those three Parables of the lost Sheep, and the lost Goat, and of the Prodigal, may give you ground of assured hope,
Luk. 15. after such confession and supplication for a pardon, that thou shalt not fail to receive it, and the sense
Esay 1. 18. of it. *Come now, and let us reason together, saith the Lord, though your sins be as Scarlet, they shall*
55. 7, 8. *be as white as Snow, though they be red like Crimson, they shall be as Wool.* If convinced in your own Consciences, you give glory to God by a free confession, and fly to his
Jer. 3. 1. mercy by faith, and a lively conversion. He will quickly cause you to feel by effect the forgiveness of your sins, let them be never so grievous.

This is the Voice of the second
Rom 3. 27. of those general Laws, I mentioned, called the Law of Faith, the Doctrine which offereth and promiseth remission of sins and salvation,

tion, requiring only in order hereunto repentance and faith. *Repent ye, and believe the Goſpel.* The two great Goſpel commands which you, with whom I am dealing, have been inabled by grace to yield obedience unto, whereby you have made the Lord your Habitation: Nevertheleſs they are duties which all the Days of your life you are bound to be doing: To act both theſe graces every Day as there is occaſion, and there will be occaſion for acting both while you have a Day to live, to renew your repentance, and to live by your faith, as it is written, *The juſt ſhall live by his Faith*: The meaning is, he ſhall live healthfully, happily, bleſſedly, in which ſence living is taken. *John* 4. 51. 1 *Sam.* 10. 24. *Pſal.* 38. 19. 1 *Theſ.* 3. 8.

Mark 1. 15.

Rom. 1. 17.

Heb. 10 37.

Hab. 3. 4.

And that this is the Prophets meaning, appeares from the ſcope and occaſion of the words in the 1*ſt. Chap.* he complains, and expoſtulates, in the beginning of the

Hab. 1. 13.

ſecond the Lord anſwers, the juſt ſhall have deliverance, but it ſhall not be yet. 2.3. *The Viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lye, though it tarry: wait for it, becauſe it will ſurely come, it will not tarry.* The Prophet might have objected, and asked, but how ſhall the afflicted *Jewes* be able to live in the mean ſeaſon, for Seventy Years together? The Lord anſwers by a diſtinction: the unjuſt puffes up himſelf with vain confidence, 4. *But the juſt ſhall live by his Faith.* Whence it is evident, that true Faith, if well managed, is able to keep a life, yea to make him live healthfully and happily, even in the woiſt and ſadeſt times, and to this concluſion, theſe Scriptures give ſuffrage: 2 *Chr.* 20. 20. *Pſal.* 27. 13. *Dan.* 6. 23. *Eſa.* 50 10. 26. 3. *Heb.* 10. 39. 2 *Cor.* 1. 24. And reaſons grounded upon Scripture, come in as Auxiliaries. 1. From the Object of Faith, namely the promiſes which are

are meet matter to maintain life. *Phil.* 2. 16. *John* 6. 63. *Jer.* 15. 16. 1 *Pet.* 2. 2. *Eſay* 55. 1. 12. 3. 66. 11. *Cant.* 2. 5. *Job* 15. 11. 2. From the Nature and Office of Faith, which is to reſt upon God's faithfulneſs, for the performance of theſe promiſes, it certifies and aſſures the Soul, that all ſhall certainly be made good. *Pſal.* 89. 34. *Numb.* 23. 19. By this means faith gives a Chriſtian actual preſent poſſeſſion of all good things, even in their abſence; *Faith is the ſubſtance hoped for:* that is, it gives ſubſtance to things that have no Beeing, *The evidence of things not ſeen*; that is, that it both convinceth the judgment, that ſuch things muſt come to paſs, and it makes the mind conceive them really preſent. *Joh.* 8. 56. 1 *Cor.* 10. 3. 3. From the fruits, or if you will, the Children and Daughters of Faith, which are attendant on her, and helpful to her, in maintaining life, namely hope, which keeps the heart alive,

Heb. 11. 1.

by expecting better, when things are at the worſt, baniſheth deſpair, is compared to an Helmet and Anchor. 2. Joy, this is the juice of Faith, the Souls ſtrength, baniſheth ſorrow, eats up all Earthly griefs. 3. Courage and boldneſs, which expells fear. 4. Love, this makes bitter things ſweet, cauſing a cheerful willingneſs to ſuffer the hardeſt things for the ſake of the party beloved. 5. From a ſingular property and power that is in Faith, to break through all difficulties, leap over all carnal objections, and remove all impediments, *Rom.* 4. 18--22.

Qu. How may we mannage our Faith, ſo as to maintain this life of joy and comforts?

Anſ. Your care muſt be to make this ſure, not only that you are within the compaſs of God's ſpecial Covenant (to them that are out of this belong no promiſes, nothing but threatnings and curſes) but alſo that theſe ſpecial qualifications are in you, which are annexed

nexed to particular promiſes, the fruition whereof depends upon the practice of ſome choice part of obedience, which if you neglect, you do but preſume and tempt God in making title, and laying claim to them. Compare *Pſal.* 91. 11, 12. with *Mat.* 4. 6, 7.

2. This done, learn Four things concerning the promiſes: 1. The matter, which is ſupply of all good, and deliverance from all evil: 2. The kind or quality of them; the principle promiſe indeed, is abſolute, but all the reſt are conditional, theſe ſhall all be literally fulfilled for you, ſo far forth as they may be ſubſervient to that.

3. The manner of propounding them; ſome promiſes are expreſly declared, both general and ſpecial ones, others are by conſequence implyed in the examples or prayers of the faithful.

4. The ſeveral wayes of God's performing his promiſes. Sometimes he gives his People the very

thing he promiſeth: Sometimes he denyeth that, and gives them ſome thing equipollent proportionable inſtead of it, or elſe that which he knows is far better for them.

5. You muſt in every ſtate of life, when you finde need, ſet your Faith on work, both to fetch in proviſion out of the Word, and to prepare it, and to apply it.

1. The way to bring in proviſion (for the maintenance of life) is by the memory: whatſoever faith doth in the Soul, it doth it by the help of this faculty, *Heb.* 12, 5, 6. Forgetfulneſs is the cauſe of fainting in all time, therefore of need: when-ever you are brought to any ſtreight, that you can ſee no way of eſcape, or means of relief, but begin to faint and ſink under diſtreſs and vexation of mind, call to mind ſuch promiſes, as are fitted to your condition. For there can be no condition imagined, but there are promiſes ſuited to it, and

a Chriſtian wiſdome muſt be to accommodate the remedy to the ſore and malady of his heart. Enquire what word there is in God's Book to ſtill the tempeſts and diſtempers of your ſpirits, and then make application of it: Promiſes faithfully remembered and well digeſted, will arm and fortifie your Souls, that they ſhall be able to put any caſe of trouble inward or outward, and come off victoriouſly and triumphantly. Put caſe you be as poor as *Job*, *Lazarus*, the Prophets Widdow: Call to mind the promiſes of temporal bleſſings in abundance. Put caſe you be perſecuted by the tongues or hands of wicked Men, call to mind the promiſes, that you ſhall be delivered, & your enemies confounded. Put caſe your hearts be heavy for ſome great loſſes of Goods or Friends: Call to mind the promiſes, that you ſhall be gainers by your loſſes. Put caſe your ſpirits be wounded with the ſenſe of Divine wrath:

Call

Call to mind the promiſes of pardon, peace, and reſt. Put caſe your Graces be weak, and corruptions ſtrong: Call to mind the promiſes of ſanctification and quickening. Put caſe ſome great eminent danger threaten you: Call to mind the promiſes, that nothing ſhall hurt you; that every thing that befalls you, ſhall work together for your ſpiritual and eternal good.

2. Proviſion thus brought in by the Memory, the next work of Faith, is to prepare and make it fit nouriſhment. This is done by ſearching for, and finding out that Grace, or part of obedience, upon which, the fruition of the promiſe depends; to which ſufficient hath been ſpoken already: nor will it be diſheartned for weakneſs, if there be truth, yea, if no more than a true deſire. *Mat.* 5. 3---6. *Neh.* 1. 11.

The third and laſt chief work of Faith, is application of the promiſes to your ſelves in particular, this

Jer. 15. 16.

this is feeding upon the proviſions brought in and dreſſed. Faith firſt does its utmoſt, to aſſure the ſoul, that what God hath promiſed, is already done. *Mark* 11. 24. 15. 28. *Job* 13. 15. Yea, and it makes it good thus. 1. It hath Chriſt, and he is all. 2. It hath, if not the thing promiſed, as good, or better. 3. When it findes much ado; It goes to God, and ſeeks help of him. *Mark* 9. 24. 2 *Chr.* 20. 12. *Pſal.* 73. 23. 24. 27. and concludes with the *Pſalmiſt* 60. 12. 73. 1.

Pſal. 37. 1.

Joh. 6. 56, 57.

You will be ſure to finde, while you live here on Earth, the Devil ever anon throwing his Fiery darts into your Souls. You muſt take the Apoſtles advice, to ſtand alwayes Armed with the whole Armour of God. *Above all, taking the Shield of Faith, whereby ye ſhall be able to quench all his Fiery Darts.*

Eph. 6. 13-19.

THE

Call to mind the promiſes of pardon, peace, and reſt. Put caſe your Graces be weak, and corruptions ſtrong: Call to mind the promiſes of ſanctification and quickening. Put caſe ſome great eminent danger threaten you: Call to mind the promiſes, that nothing ſhall hurt you; that every thing that befalls you, ſhall work together for your ſpiritual and eternal good.

2. Proviſion thus brought in by the Memory, the next work of Faith, is to prepare and make it fit nouriſhment. This is done by ſearching for, and finding out that Grace, or part of obedience, upon which, the fruition of the promiſe depends; to which ſufficient hath been ſpoken already: nor will it be diſheartned for weakneſs, if there be truth, yea, if no more than a true deſire. *Mat.* 5. 3--6. *Neh.* 1. 11.

The third and laſt chief work of Faith, is application of the promiſes to your ſelves in particular, this

Jer. 15. 16.

this is feeding upon the proviſions brought in and dreſſed. Faith firſt does its utmoſt, to aſſure the ſoul, that what God hath promiſed, is already done. *Mark* 11. 24. 15. 28. *Job* 13. 15. Yea, and it makes it good thus. 1. It hath Chriſt, and he is all. 2. It hath, if not the thing promiſed, as good, or better. 3. When it findes much ado; It goes to God, and ſeeks help of him. *Mark* 9. 24. 2 *Chr.* 20. 12. *Pſal.* 73. 23. 24. 27. and concludes with the *Pſalmiſt* 60. 12. 73. 1.

Pſal. 37. 1.

Joh. 6. 56, 57.

You will be ſure to finde, while you live here on Earth, the Devil ever anon throwing his Fiery darts into your Souls. You muſt take the Apoſtles advice, to ſtand alwayes Armed with the whole Armour of God. *Above all, taking the Shield of Faith, whereby ye ſhall be able to quench all his Fiery Darts.*

Eph. 6. 13-19.

THE

THE EIGHTH SERMON.

YOu have heard what the Daily Duty is, of all who live and dwell in God, *viz.* *To live by Faith.* How faith maintains the Soul in life, and the Apoſtle bidding you to take the Shield of Faith, and to uſe, and move, and mannage it, according to the place, Satan caſting his Darts at you, aimes at, and according to the kindes of his temptations. I ſhall give you a truth, and taſt how faith may be mannaged, and what the ſeveral acts of Faith are, by which the fierceneſs of theſe Darts

Darts of Satan may be quenched.

There are ſix Fiery Darts (beſides many others) which Sathan throwes at the Souls of thoſe that dwell in God, whereby he works them much diſquiet and trouble. The firſt and worſt, is concerning the forgiveneſs of ſins. He would and often doth perſwade them, that their ſins are unpardoned, and that God will damn them for their manifold tranſgreſſions, and mighty ſins. The apprehenſion of this fills their Souls with horror, nor can the greatneſs and grievouſneſs of this affliction be expreſſed.

A ſecond is, Concerning their ſpiritual Eſtate, he would make them believe, they are yet in a ſtate of Unregeneracy; and that the Root of the matter is not in them, but that they are but painted Hypocrites.

A third is, Concerning Mortification of Luſts, and Sanctification of Life, neither of which they have attained, and they are afraid they never ſhall.

A

A fourth is, Fear of Poverty, and temporal Miſery; what will become of them in ſickneſs and old Age, they cannot tell, want coming on them like an Armed Man, this Dart ſets on Fire many Luſts.

A fifth is, Concerning the right uſe of proſperity and adverſity: Satan perſwades them they neither do, nor ever ſhall uſe either rightly.

A ſixth is, Fear of falling away.

Faith rightly mannaged, will blunt the piercing points of all theſe Darts, and take away all the burning Poyſon in them; and ſo repell them, that the Soul ſhall not be hurt at all by them: though until Faith have done, it ſuffer much affliction by each of them.

I ſhall not now undertake to ſhew what be the ſeveral acts of Faith, that have force to overcome theſe ſeveral temptations, but will declare very briefly, what thoſe acts are, whereby Faith ſupports, and

and ſettles the Soul, and makes it victorious in any trouble or affliction whatſoever, inward or outward, which may be applyed to any of the caſes fore-mentioned.

Qu. What uſe will this Doctrine be to thoſe that are not under any trouble, that have no manner of affliction upon them.

Anſ. There is no Chriſtian that is at any time of his life free from all affections: no Day comes ſo fair over any godly Man's head, wherein he meets not with ſome matter of grief, yea ſo much, that he findes enough ado to ſuſtain and maſter it. *Luk.* 9. 23. Mat. 6. 34. Gen. 47. 9. Pſal. 73. 14.

2. Thoſe that are now free from affliction (may, they know not how ſoon) be hem'd in, compaſſed about, and overwhelmed with variety of afflictions, as *Job* was, and therefore ought to live in continual expectation of croſſes and diſtreſſes, publick, domeſtical, perſonal; and although there are great hopes of peaceable times, yet hopes may be fruſtrate, Gen. 19. 23. 1 Sam. 12. 17. Pſal. 30. 6, 7. Pſal. 27. 1.

Eccl. 11. 8. Amos 6. 3. Esay 59. 9. 2 King. 9. 22. Gen. 13. 3. 15. 16. 1 Chr. 21. 1. Psal. 38. 19 73. 14. 34. 19. 2 Cor. 12. 10. Sam. 27. 1. Psal. 31. 22. 17. 13. 35,36. Psal. 71. 3. 56. 3.

frustrate: our sins are many and mighty, which gives us just cause to fear God's judgments; we have also Enemies many, and politick, and malicious, and the Devil, and his Instruments are busie: but howsoever, how calm soever the publick state may be, yet afflictions and miseries may and will sure enough befall those that fear God; If not outward, yet inward. *Many are the afflictions of the righteous.* And manifold are their infirmities in their afflictions, and therefore they are called by that name. Evils will not come the sooner, because expected, but they will fall the lighter. And faith is necessary that they may so do, it cannot therefore but be necessary and profitable to acquaint you with the acts of Faith, in general at least; whereby a Christian Soul may be upheld in evil times, against all afflictions and miseries whatsoever. This grace well acted, will bring you under the wing and protection

on of your God, and ſo free your Hearts from all fear and diſcouragement and diſquiet.

The acts of Faith, effectual to this end, are Nine in Number, and in this Order. 23. 4. 27. 1. 125. 1. 24. 5. 11.

The firſt, is an act of Information. Faith informes the Soul of theſe things. Namely, concerning the nature, Author, ends, meaſure, and continuance of the affliction.

1. Concerning the nature or matter of it, that it is humane. *There hath no temptation overtaken you, but ſuch as is common to Man.* Let it be what it will, other Men as good, yea better than you, have ſuffered in the ſame kind, drank of the ſame Cup, yea deeper than any of you have yet done. Poverty, ſickneſs, reproach, loſs of dear relations, trouble of mind; *Job*, and *David*, and *Paul* for example, and the *Macabee* Confeſſors and Martyres. 1 Cor. 10. 13. 1 Cor. 4. 8--14. 2 Cor. 11. 23. *to the end.* Heb 11. 30-39.

2. Concerning the Author, that who or whatſoever is the Inſtrument, 1 Theſ. 3. 3.

God is the Principle Agent. His Decree ordained it, and his actual providence hath inflicted it.

Job 1. 21. *Amos* 3. 6. 2 Sam. 16. 12. *Psal.* 39. 9. 1 Sam. 3. 18. Gen. 42. 21. Luke 15. 17. Deut 8. 2. Psal. 66. 10. Esay 1. 25. 27. 9. Zech. 13. 9. 2 Cor. 1. 9. Psal. 119. 67. Heb. 12. 10, 11. Hos. 5 15. *Psal.* 78. 34. 1 Cor. 15. 29. *Pro.* 7. 7. 1 Cor. 11, 32. 2 Cor. 4. 17. Esay 27. 78. Jer. 46. 28.

3. Touching the ends God aimes at in your afflictions. Among others, they are these. To bring you to a sight of your sins long since, or lately committed. To humble and reprove you, to purge and refine you, to work self-denyal in you, to reduce you into the right way, to quicken your devotion: To wean you from the love of the World, and make you long for Heaven. To cause you to relish mercies and comforts better. To save you from Damnation, and to make your Crown of Glory weightier.

4. Touching the measure that it shall be no more than needs, and no more than you shall have strength well to bear. 1 *Pet.* 1. 6. 1 *Cor.* 10. 13. All your Enemies shall not be able to add one scruple more. *Job* 1. 12. 2. 6.

Wise and loving Parents correct their Children in measure, there is no

no fear that they will break their Bones. Learned and loving Phyſicians have due reſpect, when they adminiſter Doſes to the ſtrength of their Patients. Such a Father and Phyſician is God, and a thouſand times more tender.

5. Touching the continuance of the affliction incumbent. Faith informes the Soul, that the Diet-drink preſcribed, ſhall be no longer required to be taken, than till health be recovered. That the Plaſter ſhall lie no longer on the ſore, than till the Cure be wrought; that the Gold be no longer in the Fire, than till the Droſs be conſumed: at longeſt it ſhall be but until Death, and all the ſpace until then, let it be never ſo long, is but a little moment, in reſpect of Eternity; a little Cloud quickly paſſing.

Pſal. 103 9. 125 3. Jer. 3 12.

2 Cor. 4 17. Hoſ. 6. 1, 2. Pſal. 3. 5. Eſ. 54. 78. 10 25. 57. 16. Mich. 7. 18.

The ſecond, is a quickning exciting act: Faith excites the Soul, firſt, to make ſearch and ſcrutiny into this affliction. 2. To caſt it ſelf down, in humble acknowledg-

Lam 3 39, 40. Ez. 9. 6. Pſal 38. 18.

Lam. 3 42. Job 42. 6 *Pſal.* 62. 8. 142. 1, 2. 57. 1, 2. 2 Theſ. 14. 11. 2 Cor 12. 8. *Pſal.* 40. 13. Lam. 3. 55. Job 34. 31, 32.

ment of its own deſert, and Gods Juſtice accuſing and judging it ſelf, and juſtifying God in his ſharp Diſpenſation. 3. To pour out its complaint to God, and cry for mercy, and pardon of the ſin procuring the Croſs, and for ſanctification and removal of it. 4. To caſt off all purpoſes of falling into ſin again; of giving God any more cauſe to puniſh. 5. To uſe all lawful meanes to get the Croſs removed or mitigated. *Joſ.* 7. 11. 13--16.

2 Chr. 20. 12. Jer. 3. 23. Pſal 33 16, 17. 127. 1, 2 Eſay 30 7. 31. 3. Hoſ 14. 3. 2 *Pet.* 2. 9. Eph 3. 16. 2 Chr. 14. 11. Rom 4. 21. Mark. 1. 40. 2 Cor. 12 9. Pſal. 33 18, 19. Rev 3 19. Pſal. 94 12. 122. 9.

The third, is an employing act: hear faith ſpeaking thus, *We have no might, neither know we what to do.* It cauſeth the Soul to renounce its own wiſdome, ſtrength, and all confidence in the Creature, draws the heart from carnal repoſe in means or friends.

The fourth, is an act of diſcovery, it diſcovers to the Soul that ſees no help any where elſe, all-ſufficiency of help in God. All-ſufficiency of wiſdome, power, grace, mercy,

mercy, truth, and love; and it diſcovers alſo the manner of God's dealing, which uſually is to grant deliverance, and ſend help then, when to ſenſe and reaſon it is furtheſt off. *Deut.* 32. 36. *Jer.* 30. 12---18. *Pſal.* 142. 6. It looks alſo back upon former favours, which are as Bills obligatory of future good things, even all that God ſees neceſſary. That which God hath once done, for any of his in ſuſtaining, relieving, and delivering them; He will do over and over again for them, if they inforce themſelves towards him. 71. 17. 2 Tim. 4. 14. 2 Cor. 1. 10.

The fifth, is a meekening act: Faith makes the heart willing to ſubmit it ſelf to the good pleaſure of God, and patiently, and gently to bear his corrections. And the conſiderations, whereby Faith moves and prevailes with the ſoul to carry it ſelf meekly under Gods hand, are ſuch as theſe, firſt, from the deſert of ſin: you have merited all this, and much more, and Pro. 3 11. Pſal. 62. 1, 5. *Mich.* 7. 9. 2 Sam. 15. 26. Pſal. 131. 2. 38. 14, 15.

Ezr. 9. 13. Job 11. 6. Mich. 7. 9. Joh. 18. 11. *Rom.* 8. 29. Eſ 53. 3. Heb. 11. 25. 26. *Rom.* 8. 18. 2 Cor. 4. 17.

are puniſhed beneath your iniquities. 2. From the hand that layes this Rod upon the back: It is a Fatherly one that gives you this bitter Cup. 3. From his predeſtinating you to be conformable to the Image of his Son, who was a Man of ſorrows, acquainted with griefs. 4. From the recompence of reward, which is infinitely heavier than your ſufferings.

Eſ. 63 15. Exo. 2. 25. Gen 31. 12. Rev. 2. 9. *Pſal.* 31. 7. Pſal. 119. 50. 46. 1. 91. 15. 99 37, 39. Eſ. 41. 10, 14. 43. 2. 49. 13, 14. Pſal. 34. 19. Job 5. 18. 19, 20. *Pſal.* 94. 12, 13. 33. 18, 19. 91. 14, 15. Jer. 29. 11. *Jam* 1. 12 *Pſal.* 73. 24.

The ſixth, is an act of remembrance. It cauſeth the ſoul to call to mind thoſe ſweet and gracious promiſes God hath made in his Word, to his People in their afflictions. 1. That he will look down from Heaven in mercy, and caſt a gracious aſpect upon them. 2. That he will be with them, to ſupport and comfort them in their troubles. 3. That he will deliver them out of trouble. 4. After they have ſuffered a while, eſtabliſh, ſtrengthen them, and then receive them to Glory, where they ſhall never ſuffer more, but in his preſence

preſence have fulneſs of joy, and at his right hand, pleaſures that ſhall pleaſe for ever more.

A ſeventh, is an act of recumbency, a reſting, rolling, relying act, caſting the Soul upon God, and ſtaying there, claſping, a deſiring, depending, committing it ſelf to divine providence, with aſſured truſt and confidence, that all ſhall be well, becauſe all ſhall end well, though ſenſe and reaſon ſay never ſo much to the contrary; this confidence doth as it were oblige, and bind the Lord to do his People good. *Pſal.* 37. 40. 57. 1. & 147. 8, 9. *Eſ.* 26. 3. *Jer.* 39. 18.

Eſ. 30 15: 50. 10. *Pſal.* 31. 5. 112. 7. *Cant.* 2. 14: 8. 5. *Pſal.* 71. 20. *Job* 13. 15. *Heb.* 11 11:

The eighth, is an act of expectation, waiting for comfort and deliverance, referring both time, and meanes, and manner unto God.

Pſal. 85. 9. *Eſa.* 8. 17. 30. 8. & 28. 16. & 40. 31.

The nineth and laſt, is an act of rejoycing and triumphing: the former it doth, becauſe it feels the Phyſick to work kindly, and the latter in aſſurance of a bleſſed iſſue.

Jam. 1. 2. *Heb.* 12. 11. *Rom.* 8. 28. 37, 38, 39:

There are beſides theſe many ſeveral Laws, which you that dwell in God are bound to obſerve continually. A few of them I ſhall commend unto your practice, you muſt be alway watching, alway working, alway rejoycing, and alway praying, and alway giving thanks, and alway ready to remove out of the lower Rooms, wherein you live into higher, whither you ſhall hear a voice ſaying, come up hither.

Every one in this Houſe muſt be ever-more working, watching. They ought not to ſleep at any time:

1 Theſ. 5. 5,6. *Te Brethren are all the Children of the Light, and the Children of the Day; we are not of the Night, nor of Darkneſs, therefore let us not ſleep as do others.* There is a two-

Pſal. 77 4. fold waking, literal and metaphorical; the former is ſometimes a puniſhment. *Thou holdeſt mine Eyes waking.* It is alwayes a duty to with-hold your Eyes from immo-

Pro. 6. 9, 10. derate and unſeaſonable ſleep. *How long*

long will thou ſleep, O ſluggard, when wilt thou ariſe out of thy ſleep! yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. Too many Chriſtians willingly ſuffer this Thief to ſteal away the beſt, and feed upon the very fat of their time; which are a ſhame to the Houſe they live in. It was thought in *Auſtin*'s time to be an undecent thing, for a Chriſtian at any time of the Year to have the Sun beames finde him in Bed. How early every Morning was *David* up at his Devotions! *My Voice ſhalt thou hear in the Morning, O Lord. In the Morning will I direct my Prayer unto thee. Awake up my Glory, awake Pſaltery and Harp. I my ſelf will awake early; yea, mine Eyes prevent the Night Watches, that I might meditate on thy Word.* I have awaked of my ſelf in the Night, before I have been called upon by the Watchmen, who give warning of the ſeaſons of the Night. *Yea, at Mid-night will I ariſe*

Pſal. 5. 3.

57. 8.

119. 148.

arise to give thanks unto thee. This
62. was ordinary for the Servants of this House to do their Master service, as well by Night as Day.
134. 1. *Behold, bless ye the Lord, all ye Servants of the Lord, which by Night stand in the House of the Lord.* Nothing was more ordinary in Primitive times, in the House of godly great Men, than to have Vi-
2 Cor. 11. 27. gils. *Paul* says of himself, that he was oft in voluntary *fastings*, which he undertook, to fit himself the better for Supplications and Prayer.
Luke 6. 12. So oft in such *Watchings*. It's said of our blessed Saviour, that *He*
Joel 1. 13. *continued all Night in Prayer to God.* Come lye all Night in Sackcloth ye Ministers of my God. *David* fasted and went in, and lay
2 Sam. 12. 16. all Night upon the *Earth*. This was extraordinary literal watching for spiritual ends, and for our imitation upon like occasions; time allow'd to spend in sleep, must sometimes be set apart for religious Duties. And every Night of our

of our life when we are awake, we must take care to ſpend piouſly; this is the Character of a godly Man. *His delight is in the Law of the Lord, and in that Law doth he meditate, Day and Night. When I remember Thee upon my Bed, and meditate on Thee in the Night Watches. With my Soul have I deſired Thee in the Night. Stand in awe and ſin not, commune with your own Heart upon your Bed.* But it is the latter wakeing and watching, which the Apoſtle chiefly intends, when he ſaith, let us not ſleep as do others, that is, through careleſneſs, ſlacking, giving over acts of faith and piety, or doing them liſtleſly, or perfunctorily, ſluggiſhly, or by being lull'd aſleep, and over-burthened by worldly deſires, cares, or pleaſures; 'tis an heedful obſervation of our ſelves in all things, and a ſerious, careful, and diligent circumſpection, over all our thoughts, words and ways, that we may pleaſe God by doing his

Pſal. 1. 2. 63. 6. Eſa. 26. 9. Pſal. 4. 4.

his will, and neither commit any ſin, nor omit any duty. This Chriſtian heedfulneſs is very frequently and earneſtly urged upon God's People, no duty more. *Take heed to thy ſelf, and keep thy Soul diligently, take heed unto your ſelves leſt ye forget the Covenant, take diligent heed to do the Commandment and the Law, take heed then that ye walk circumſpectly, not as fools, but as wiſe. Watch ye therefore, for ye know not when the Maſter of the Houſe cometh, at Evening, or at Mid-night,* or at the *Cock crowing, or in the Morning, leſt coming ſuddenly, he finde you ſleeping: and what I ſay unto you, I ſay unto all, Watch.* This watchfulneſs muſt be in all things, what Saint *Paul* ſaith unto *Timothy* (who was as all Goſpel-Miniſters ſhould be, religious, faithful Watch-men, warning their People of ſpiritual dangers and enemies, as God's Prophets of old were; ſomewere then as too many are now, careleſs Guids,

Deut. 4. 9. 23. Joſ. 22. 5. Eph. 5. 15. Mark 13. 35. 36. 37. Ezech. 3. 17. Eſay 52. 8. 56. 10.

Watch-

Watch-men in Name, but not in truth, wretched or rather wretchleſs, and ſcarce Watch-men) he ſaith to every private Chriſtian. *Watch thou in all things*, Evil, civil, good. *Take heed how ye hear, read, pray, give Almes*; How you do the works of your particular Calling, and even natural actions, eat, drink, play: and watch over all the powers and parts both of your Souls and Bodies, your outward Senſes, Eyes, and Eares, and taſt, and touch, *Job* 31. 1. *Mat.* 5. 28. *Pſal.* 119.37. *Eſay* 33. 15. *Pro.* 23. 1, 2, 3. Your Tongues eſpecially. *Pſal.* 39. 1. 37. 30. *Pro.* 15. 4. 7. 23. 18. 20. 25. 11. 1 *Cor.* 15. 31. *Jam.* 3. 2. *Mat.* 12. 34--38. *Pſal.* 45. 1. *Eph.* 4. 29. *Col.* 4. 6. But above all, your hearts muſt be watched over. *Pro.* 4. 23. *Heb.* 3. 12. And you muſt watch eſpecially againſt thoſe ſins that are moſt dangerous, and whereto you are naturally moſt inclined, *Luk.* 3. 12, 13, 14. 12. 15. The Pathes of your

2 Tim. 4. 5.

Mat. 6. 1.
1 Cor. 10. 31.

your Feet must also be pondered, *Pro.* 4. 26. And this must be in all places, and at all times, all the days of your lives. *Deut.* 4. 9. Nor must you only watch over your selves, but over your Brethren also. *Heb.* 10. 24. 3. 13. *Gen.* 4. 9. *Lev.* 19. 17. A great many reasons may quicken you to this duty, besides the many Precepts that press it, in reference to your selves. 1. The estate and condition wherein you stand. 1. You are weak at best, full of infirmities. *Mat.* 26. 41. As they that have weak sickly Bodies observe a strickt Dyet, so should you much more be careful and fearful, whose Souls are so. 1 *Cor.* 10. 12. *Phil.* 2. 12. *Pro.* 28. 14. 2. You are naturally drowsie, and therefore had need to do as the Nightingal, that is said to set her Brest against a Thorn, to keep her self from sleeping. *Mat.* 25. 5. *Cant.* 5. 2. *Eph.* 5. 14. The wise as well as foolish Virgins slept: your hearts are naturally wicked, and deceitful, and desperatly wicked.

ed. *Jer.* 17. 10. *Pſal.* 18. 57. *Deut.* 11. 16. *Heb.* 3. 12. 1. You are extreamly apt to relapſe into your former condition. *Rev.* 2. 5. *Mat.* 12. 45. 2 *Pet.* 2. 21, 22. 2. You have many mighty, and ſubtile, and malicious, and dangerous enemies. *Eph.* 16. 12. 1 *Pet.* 5. 8. 3. Great are the benefits of this continual watchfulneſs. You will hereby tame your Fleſh. The wildeſt Beaſts are tamed by watching. This will be a great furtherance to your Prayers, and hereby you will be kept from being foiled by temptations. *Mat.* 26. 41. 4. Great is the danger of neglecting this one Moment. There is no ſin but may be ſowne in you, while you ſleep. *Mat.* 13. 24. witneſs *David*, 2 *Sam.* 11. and ſo you hazard your ſalvation. Means enabling you to the performance of this duty, are, 1. Sobriety in the uſe of lawful things. 1 *Pet.* 1. 7, 8. 1 *Theſ.* 5. 5, 6. *Luke* 21. 34. 2. Filial fear of God, *Pro.* 14. 16. *Rom.* 14. 16. 16. 6. *Pſal.* 4. 4. 130. 4.

Gen.

Gen. 20. 11. *Pſal.* 36. 1. *Jer.* 32. 42. 3. Remembrance of God's Judgments. *Mat.* 24. 37, 38--42. *Eſ.* 47. 8, 9. *Rev.* 3. 3. *Luke* 21. 34, 35, *&c.* 1 *Cor.* 10. 15. 12. eſpecially of the laſt Judgment. 2 *Cor.* 5. 10. There are other notable helps. *Viz.* Growing in knowledge: a blind Man is unfit to make a Watch-man. A ſpirit of miſtruſtfulneſs: a Maſter that miſtruſts a Servant will watch to catch him. Living under a powerful Miniſtry: a Trumpet continually ſounding is a good meanes to keep a Man from ſleeping. Deſiring Friends to admoniſh you when ever you nod: They that are inclined to ſleep mortally, are deſirous that others ſhould pinch them, to keep them waking. Sobriety and temperance in eating and drinking. A Drunkard will make an ill Watch-man. If you will know what are the ſigns of a truly watchful Chriſtian, they are ſuch as theſe. He diſcovers the ſecret windings and turnings of his own

own heart, the leaſt ſtirring there, and much more if the Fire of any Luſt begin to kindle there. If there be any Fray there, he preſently ſtifles it. And if need be, he calls for help. If any good news comes he takes preſent notice of it, and makes it known. *Pſal.* 66. 16. No bleſſing of God towards himſelf, or the Church, that he does not take thankful notice of. If there be Lightning, or Thunder, or any dreadful Apparition of God's judgment, he trembles at it, loves and delights in the Morning light. And for that reaſon feares not Death, the immediate antecedent of it. Cant. 5. 2.

Qu. Are all of God's holy houſhold alway thus waking and watching.

Anſ. The Holy Spouſe of Chriſt acknowledgeth, that there was a time when ſhe ſlept, having eaten and drank largely of her heavenly Husbands bleſſings. She began to remit her Zeal, and neglect the works of Faith and Love. Want-

ing the pretence of her Husband, and being preſſed with the remnants of the Fleſh, ſhe gave Eare to carnal eaſe and ſecurity; occaſioned further hereunto by the time of the Night, and by the weather which was Rainy; that is, by ignorance and errour prevailing, and by the oppoſition and perſecution of Enemies. Her ſleep was neither that dead ſleep, that all Men are in by nature, nor that judicial ſleep, the ſpirit of ſlumber; a farther degree of that natural ſleep, to which God gives up ſome as a Seal of their deſperate condition, but it was a ſleep ariſing from the reliques of natural corruption unſubdued, prevailing over the regenerate part: yet was her heart all this while awake, *I ſleep, but my heart waketh.* Though ſhe had a little laid aſide her divine thoughts, and meditations, yet ſhe ſtill kept the eye of Faith open, and the eare of her Heart attentive, When the Lord had returned. Thus the wiſe Virgins

gins ſlumbered and ſlept, but they had their Lamps burning by them which the fooliſh had not. Their hearts waked, *Mat.* 25. 5. They were provided in them with inſtructions, in faith and piety, and with the gift of the ſpirit, which is the Oyl that alway burneth in all good hearts; howſoever not alwayes in actual exerciſe. But O! the dreadful danger that good Chriſtians are in, when it is not ſo through the letting down of their ſpiritual watch, and giving way to ſluggiſhneſs, there being no ſin, no temptation, no judgment, but a ſecure drowſie Chriſtian is open for: Which is the reaſon of ſo often inforcing watchfulneſs by the ſpirit of God in the Scriptures. And therefore I beſeech you ſuffer a word of exhortation, to the next ſpecial duty incumbent upon all, whoſe habitation the Lord is; Namely, to be always working. God will not have one idle or ſloathful Perſon in his Houſe. Every one muſt have a par-

ticular honeſt Calling: The Light of Nature taught the *Heathens* this, as appeares by *Pharaoh*'s queſtion to *Joſeph*'s Brethren, *What is your occupation: Gen.* 47. 3. And the
Jonas 1. 8. Marriners to *Jonas*, *What is thy occupation?* Forty Years was *Moſes* a Courtier, and Forty Yeares more a Shepheard; that great Men may not be aſhamed of honeſt Vocations: the greateſt that ever, have been content to take up with mean Trades. The contempt of honeſt Callings in thoſe that are well born, argues pride without wit. How conſtantly did *Moſes* ſtick to his Shepherds Hook, and yet a Man of great learning, excellent ſpirit, good education? I preſume all you that dwell in God are in lawful Callings, wherein you may be ſerviceable to the Church, or Commonwealth, or private Families. In theſe the Apoſtle forbids you to be
Rom. 12 11 ſloathful, *Not ſloathful in buſineſs.* To be ſloathful, is to be loath to work, willing and deſirous to ſhift it

it off. *Pro.* 21. 25. 24. 23. To be negligent in working, taking up more time than needs, or not to endeavour to do it well. Not to be ſloathful, is to be ready and forward to be employed, *Eſay* 6. 8. and to be diligent, and expeditious, and induſtrious, to do buſineſs in the beſt manner, *Gen.* 31. 6. That every Chriſtian Man and Womans duty, is to be thus employed continually, appears, becauſe God prohibits ſloathfulneſs, and commands diligence, *Heb.* 6. 12. *Pro.* 6. 9. *Gen.* 3. 19. *Mark* 13. 34. 1 *Theſ.* 4. 11. Curſeth ſloathfulneſs, and bleſſed diligence, *Pro.* 10. 47. 23. 21. 24. 30. to the end. *Jer.* 48. 10. *Pro.* 13. 11. 28. 19. *Eccl.* 5. 12. *Mat.* 25. 16, 17, 21, 23. O that every one would look upon idleneſs and ſloth as a great ſin, as theft. 2 *Theſ.* 3. 10, 11, 12. Prodigality. *Pro.* 18. 9. *Sodomy*, a ſin that diſpoſeth a Man to all manner of ſin; and which ſhall be puniſhed with the vengeance of Eternal Fire, *Mat.* 25. 26,

30. And Heathens and Bruits ſhall riſe up in Judgment againſt idle ſloathful Chriſtians. You therefore that are ſure you dwell in God, take heed of damping your aſſurance, and blurring your evidence, by giving the leaſt way to idleneſs, or ſloathfulneſs in your Callings. Are you Magiſtrates? be continually imploying, and applying your power and authority to the uttermoſt, for the ends for which God hath given it to you. *Rom.* 13. 4. 1 *Tim.* 2, 2. 2 *Chr.* 19. 6. to the end. Conſider God's wrath declared againſt you, if you be ſlothful to execute Judgment, even upon your deareſt Relations that deſerve it. In the example of *Eli*, 1 *Sam.* 3. 13, 14. On the other ſide, the pleaſure he will take in you, and delight to do you good, if you be faithful, and ſevere: *Jer.* 22. 15, 16. *Numb.* 25. 11, 12, 13. 2 *King.* 10. 30. If you be Miniſters, let the weightineſs of the work, and glorious reward promiſed to laborioufneſs therein,

therein, and the Plagues threatned against loyterers, move you. 1 *Cor.* 4. 2. 2 *Tim.* 2. 15. 4. 1, 2. 1 *Pet.* 5. 2. *Es.* 58. 1. 2 *Cor.* 2. 16. *Dan.* 12. 3. *Jer.* 1. 1. 1 *Cor.* 9. 16. If you be Governours of Families, ſet before you the example of the virtuous Woman, *Pro.* 31. 13--28. If Servants, *Eleazar* and *Jacob*, *Gen.* 24. 31. 6, 40. *Col.* 3. 22. to the end. Remember the promiſe of protection of Angels, while you are diligent in your Callings, *Pſal.* 91. 11, 12. and how God hath graciouſly, and gloriouſly appeared unto them he found therein, *Exod.* 31. 2. *Judg.* 6. 11. 2 *Sam.* 7, 8. *Amos* 7. 14, 15. And how he will welcome you with a well done, good and faithful Servant, *Mat.* 25. Only be ſure to follow theſe Rules in your particular Callings: 1. Labour principally for ſpiritual and heavenly things, *Mat.* 6. 33. *Eſay* 55. 2. *Joh.* 6. 27. 2. Let your end be right. 1 *Cor.* 10. 31. *Acts* 20. 35. *Eph.* 4. 28. And 3. Acts 20. 20, 31.

For the manner, do your work without all carking care. And without diſcontent of any providences, and with a heavenly mind. *Phil.* 3. 20.

3. Be alway rejoycing; God hath declared abundantly his will and pleaſure, that you who dwell in him ſhould be continually cheerful and comfortable in your Spirits; and he hath in his Word, as oft charged you to be ſo: and he hath charged you to fear him, and live a godly life. *Pſal.* 119. *Pſal.* 2. 117. 32. 11. 33. 1. 48. 11. 5. 11. 68. 4. *Mat.* 5. 12. *Phil.* 3. 1. 1 *Theſ.* 5. 16.

And he is delighted to ſee you cheerful, and offended much, when you are diſconſolate and uncheerful. *Deut.* 28. 47, 48. You are the only People that have right and title to joy and comfort. *Pſal.* 116. 15. 47. 11. 64. 10. 106. 4, 5. *Rom.* 5. 1. 14. 17. 15. 13. The objects of your joy are ſuch, as have in every one of them force and power,

wer, if ſeriouſly pondered to keep up your hearts in frame of comfort, and ſo fill them with joy at all times.

Queſt. What are theſe objects?

Anſw. 1. The Lord himſelf, he is the prime main ultimate adequate object of your joy, *Phil.* 4. 4. *Pſal.* 4. 6, 7. *Hab.* 3. 17, 18. Jeſus Chriſt, *John* 16. 33. *Phil.* 3. 3. 4. 13. The word of God, *Pſal.* 119. 92. 94. 19. *Rom.* 15. 4. All the Ordinances of God, eſpecially Prayer, *Phil.* 4. 6, 7. The works of God, theſe are alſo a great object of his Peoples joy, both the internal eminent ones, that were wrought within himſelf, eſpecially Election: *Luk.* 10. 20. And the outward, *viz.* Creation and providence, *Pſal.* 107. 22. Eſpecially the work of Redemption. *Pſal.* 53. 6. 71. 23. 126. 1, 2. All the gifts of God, Faith: *Hab.* 2. 4. 1 *Pet.* 1. 8. Hope, *Rom.* 5. 2. The teſtimony of your ſanctified Conſcience, 2 *Cor.* 1. 12. Experiences of the love of God.

Pſal.

Psal. 63. 3. Remission of sins, *Mat.* 9. 2. Co-operation of all things for their good: *Rom.* 8. 28. The Attendants of the holy Angels; the immensity of their wages for their works, which is from free grace, 2 *Tim.* 4. 8. *Heb.* 11. 26. *Rom.* 8. 18. Afflictions themselves of all sorts, both natural, being prepared for them, corrected with Lenitives, one whereof is commonness: 1 *Cor.* 10. 13. Another, that they are love-tokens, like the Rain-bow. And another the effects they produce, whereof you have heard much; and much more accidental for Religion, and Christianity sake: *Mat.* 5. 11, 12. *Col.* 1. 24. 1 *Pet.* 4. 13. 2 *Cor.* 12. 15. *Acts* 5. 41. *Jam.* 1. 2.

4. Be alway praying, opening your desires to God, with reverence and confidence in the name of Christ, for things agreeable to his will: *viz.* That he will glorifie his own great name immediatly, by himself, and by all his providential Dispensations: That his pater-

paternal Kingdom may be brought to perfection, both by means and gifts of grace: That his will may be done by your ſelves, and others, as the Angels in Heaven do it chearfully without murmuring, ſpeedily without delaying, totally without mincing or reſervation, ſincerely without ſelf-ſeeking, conſtantly without fainting: That you & your fellowes may enjoy all neceſſary temporal bleſſings, perſonal, domeſtical, Political, National, have title to them, leave to uſe them, and comfort in the uſe of them: That he will free you from the guilt of ſin, grant you remiſſion free and full: And that he will ſanctifie you and them throughout, giving you conqueſt over all temptations, and perſeverance to the end. Neglect not to keep a conſtant courſe of praying twice a Day at leaſt, Morning and Evening, and occaſionally Day and Night, ſending up fervent ſhort Ejaculations. *Continue in Prayer, and watch in the ſame with*

with thanks-giving: which is the next duty to be performed, and the next which every Day must be payed duly.

5. Be alway giving thanks, 1 *Thes.* 5.18. In thanksgiving there is both the Memory, Meditation, and serious acknowledgement of God's blessings. And in token of the truth thereof, and dedication, and consecration of our Bodies and Souls, with all we have, to divine use, that is, to the honour and service of God. This was figured in the Sacrifices of the old Law, which were first set before the Altar, and so presented to God, and then afterward were offered unto him. This dedication is made, when the intention of our mindes, and purpose of our hearts, and in all our affections we give up, and set our selves apart. This was first done in our Baptisme, and is continually renewed in the Lord's Supper. Thankfulness is all the Rent God requires of us for the House we

dwell

dwell in, and all the accommodations thereunto annexed, *Pſal.* 50. 15. We would not forfeit any thing we hold for non-payment of rent. Take we heed leſt for want of thankfulneſs, we give God occaſion to diſpoſſeſs us of himſelf, and of all the good things we enjoy in him.

6. Be alway willing to remove from theſe loweſt, into higher Rooms in this Houſe. By Death we do no more, but change our Lodging, from lower to higher Rooms in the ſame Houſe. Be willing to dye at any time: So *Simeon* was, *Lord now letteſt thou thy Servant depart in peace.* So was *Paul*, *Having a deſire to depart, and to be with Chriſt, which is far better.* Be alway prepared to dye, by dying to ſin, and to the World continually. And by making every Day your dying Day, by breaking off ſins; and avoiding all occaſions of ſinning, and embracing all occaſions of doing good: and doing

Luk. 2. 29.

Phil. 1. 2, 3.

ing all in ſuch a manner, as you
Eſay 38. 1. would, if you knew you ſhould
Luk. 16. 9. dye preſently. Making alſo to your ſelves, Friends of the Mammon of Unrighteouſneſs, and ſetting your Houſe in Order, and praying to
Pſal. 9. 12. God continually, *To teach you to number your Dayes, that you may apply your hearts unto Wiſdom.*

FINIS.

18 JY 64

IMPRIMATUR.

Rob. Grove
Mart. 9. *R.P.D. Humph.*
166$\frac{8}{9}$. *Epiſc. Lond. a*
Sac. Dom.